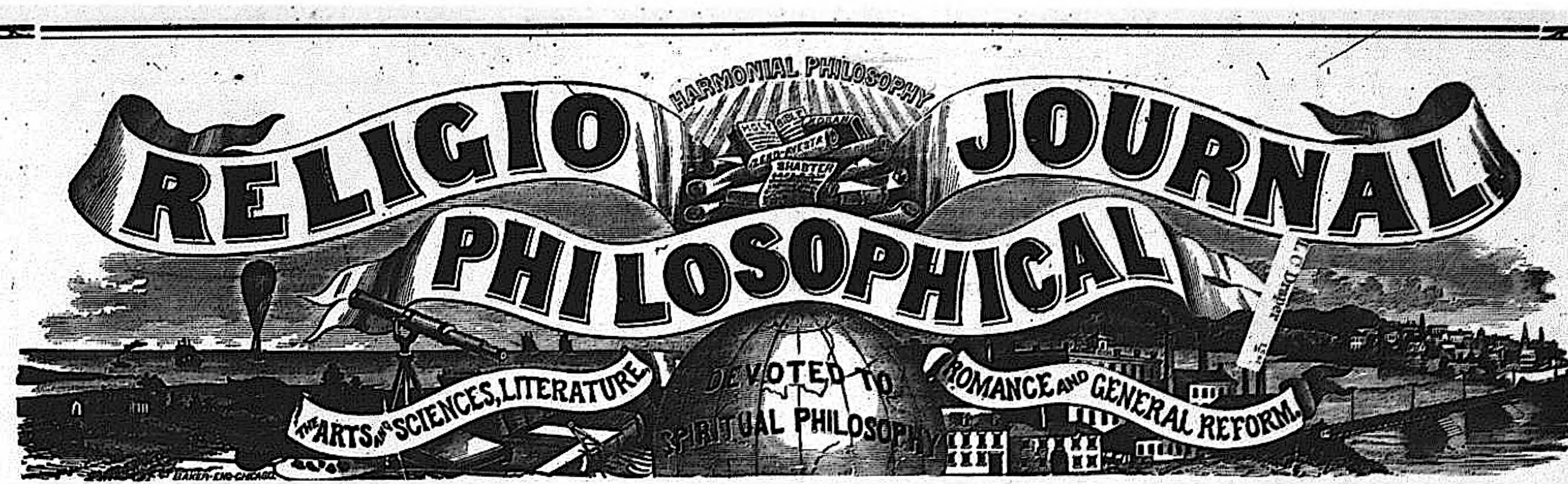
HARMONIAL PHILOSOPHY
RELIGIO
JOURNAL
PHILOSOPHICAL
THE ARTS AND SCIENCES, LITERATURE
DEVOTED TO SPIRITUAL PHILOSOPHY
ROMANCE AND GENERAL REFORM.
BAKER-ENG-CHICAGO

Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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THE USES OF SPIRITUAL EXPERIENCES, A LECTURE

DELIVERED TO THE BROOKLYN SPIRITUAL FRATERNITY.

BY

MRS. HESTER M. POOLE.

Why do I come before you to-night? Not alone to tell you how or why it has come unto me to believe that individual love and guardianship survive the grave. Not even though that knowledge is worth a thousand such existences as this, what is that to you? I come to beg your consideration for a few moments, of the *Uses* of spiritual experience. With this purpose, the honest confession of the humblest stranger should have a certain value, since we are all striving through myriad ways, to find the entrance to that path that leads toward perfect peace and goodness. Man long for it, under one or another name, be they Buddhists or Christians; but how can it best be secured? What is the pathway that we are treading? What landmarks have we found to denote that our steps lead upward; what duties unfold before us, and what prospects spread on either side? As we toil on, let us pause for the touch of the hand, the friendly glance, the mutual interchange of experience as you do in these meetings; for the way is beset by countless difficulties and we have far to go.

I take it that your society is established for the cultivation and improvement of that which is the culminating glory of our race. Those faculties which deal with the ethical and spiritual nature, are naturally the last to be developed. Their blossoming and fructification mark the approach of a people's maturity. This highest, best unfolding is aptly typified in the physical form, where hope, veneration, marvellousness and conscientiousness, the organs of spirituality, are at the apex, the crown of the human frame. They serve to arch and cover the wonderful mechanism which is constructed to feed and sustain the whole, and within that "dome of thought, that palace of the soul," the spirit mounts its throne.

Each individual approaches a sphere, developing in his own manner, from primal babyhood, a state of savagism, through different grades of being into the spiritual, unless there are retarding causes and he remains for a long while a child. There are too many cases of arrested development, even when the intellect has attained a regal grasp and power. The person may be either a materialist, or very religious and superstitious. He may be a Sabbath school superintendent, may mount the pulpit, a zealous, orthodox D. D., or even become a Spiritualist and an excellent medium, without any true spiritual experience, and but very little spiritual development. But truly progressive and aspiring seekers are not content thus. We wish spiritual growth and development as the result of spiritual experience. For mutual aid in this upward career, we need fraternal conference and confession, so I shall speak to you as soul to soul.

At an early age, supposing that what everybody about me believed must necessarily be true, (and how much so-called religion rests on a similar basis!) I became a member of the Presbyterian Church. It is unnecessary to state that little satisfaction resulted, save in the hope of escaping, after death, that horrible pit which cannot be mentioned in polite society. On the other hand was heaven, ruled over by a sort of Hebraized Jove, and by his son, who though a God, became the scapegoat for a world's sin. The description given us of that abode was indefinite and to the last degree childish. The conception varied with the individual, as in the case of the old woman described by Longfellow, who believed she should sit in a corner of heaven in a rocking chair, and with a clean apron on, sing Psalms eternally. To most of us it was a solemn, cold, frightful Olympus, where a jealous Jove allowed no human affection to enter, since he insisted that his subjects should glory over the torture of their unregenerate friends. With the growth of reason, these cruel and monstrous doctrines produced a terrible effect on a sensitive nature. Had it continued, I should certainly have become what so many others have become from the same cause—hopelessly insane.... Doubts thickened! the night was long and dark, no friendly soul was near. I plowed my way, wearily and lonely, through Calvanism into rationalism, discarding on the road propositions more absurd than that twice two make seven. I confided my doubts to my pastor. Powerless to solve them, he could only say, believe, trust, pray! do not question. Not question! when life itself was one vast question to which his creed gave back hollow mockery in reply! Again and again he put me off with platitudes. Then I stood alone and exchanged a belief in Calvanism for a trust in Infinite goodness. And that Christian minister, now President of a N. E. College, who knew my sincerity and suffering, at once proclaimed me an infidel in a community where that term was worse than thief or assassin. With some of us the term *Christian* is connected with injustice and bigotry; we had just as soon be called by any other name.

Theodore Parker says that in his growth out of popular into independent Unitarianism, he came to a point where but three things seemed certain. 1st. The intuition of immortality; 2d, of the beneficence of Deity; 3d, of the final triumph of good over evil. My state of mind was similar in the little way it could reach, with that of the great thinker. Oh! but the solitude and darkness!

There was not a star, or a human footprint, or a word out of the voiceless silence. Suddenly, through the deep, abysmal gloom, through the anguish of a soul reaching out toward light and truth, hungrily, prayerfully, asking those awful questions that take hold on eternity, light streamed down from above accompanied by tender voices; voices which I had thought were silenced forever! Wise, gentle, faithful and loving voices! Oh! the blessing of a personal proof of immortality! Oh! the joy of knowing that life and love o'erleap the grave, and transfigured, will one day lift us to the level of our angel lost. Oh! the beauty of a natural and rational hereafter, who can describe!....But it finally dawned upon me that I must put what had been taught me into practical use, that I must work out my own salvation, and not let spirits do it for me. I must not be content to ring the changes of the alphabet, but combine it into words and then sentences. Suppose dear friends did come, teaching, comforting, uplifting! Their help was not to be an *end*, but a *means* of development. It occurred to me then that spirit intercourse was a door opening into a philosophy, and not a philosophy in itself. A fact can be one of the bases of a system, but is not a system. I do not undervalue the preciousness of spirit communion. The holy affections that bind our spirits toward those who float joyously emancipated from that "solid falsehood" which we term matter, touches the profoundest elements of our natures. But this life is only the preparatory school for that glorious existence which they describe, and shall we not try to enter it freed from excrescences and encumbrances? Is it not our joy and duty to find our place in the grand procession which is pressing down the ages? Soon we shall be freed from fleshy garb and realize what it is to be spirits ourselves; nay, we are already materialized spirits, walking in a materialized world. Each blade of grass, every drop of dew, the golden sunbeams, the wayside flowers—all are instinct with the elements of spirit akin to our own.

> "The touch of an Eternal Presence, thrills
> The tranquil sunsets and the brooding hills.
> Forever through the world's material forms
> God shoots his immaterial."

What matter, knowing this, whether Plato or Confucius, Paul or even Jesus, speaks! It is the truth and not the mouthpiece which is of import. We may speculate, theorize and discuss; we may learn all we can about true mediumship and clairvoyance; but, my friends, we shall be only cases of arrested development, if we stop here and remain wonder seekers only. That belongs to the days of spiritual youth.

So, I asked, is there not a central core to life, a synthetical, orderly mode of growth?

I queried farther and wanted to learn of the way in which God built worlds, and the order in which they roll in space; of the laws by which life and intelligence are developed and unfolded. Surely there must be some plan in the construction of the universe, some ethical laws as well; some pattern traced by the Deific artist, following which the warp and woof of all our lives are woven; some overmastering attraction, holding world to world and universe to universe, not only in matter, but in spirit. There must be something grander than the grandest *ism*. Something larger than the largest originator of any system or period; some intelligence broader than any personal God. It did seem that existing religions were only superstitions; established philosophies contained woful limitations; that every institution was but the "lengthened shadow of one man," and conformity to common thought was but "a game of blind man's buff."

At that critical period, when the chaff of life was blown away, and I knew not where to find its wheat, the 5th volume of the Harmonial Philosophy, called "The Thinker," fell into my hands, eagerly it was read, and every proposition put to the test of reason. Existence had resolved itself into "Why?" "How?" "Whence?" "When?" and these changes were rung over birth and death, and they seemed written all over the blue heaven's in characters of fire. Emerson says, "God screens us evermore from immature truths. Our eyes are holden that they cannot see things that stare us in the face, until the hour arrives when the mind is ripened." Then "comes the ebb of the individual rivulet before the flowing surges of the sea of life," and the little rivulet can flow no more in its narrow, olden channel. I learned from the study of this eclectic philosophy, now in its orderly sequence and balance and wholeness, of those intelligent and impersonal principles which dominate the universe; of Spirit, the ultimate wine of all elements; of the indwelling properties of spirit, called Ideas; of the waves of Ideas, called Thoughts, whose rising and falling tides beat ceaselessly upon the shores of humanity, and that all this is derived from the universal ocean of Deific Love and Wisdom, which we name Father God and Mother Nature, for our God is feminine as well as masculine.

The perception followed that the Brotherhood of Man correlate the truth that the innermost or spirit of each person, is one with the Divine Fountain, and differs in individuals, not in quality or essence, but in proportion. In all ages seers and poets have caught rapt glimpses of the infinite background of Being, and of which form springs into individual life and which feeds all from its boundless sources. In the words of an inspired singer,—

> Never a daisy that grows, but a mystery guideth the growing;
> Never a river that flows, but a majesty scepters the flowing;
> Never a Shakespeare that soared, but a stronger than he did enfold him;
> Never a prophet foretells, but a mightier seer hath foretold him.
>
> Back of the canvas that throbs, the painter is hinted and hidden,
> Into the statue that breathes, the soul of the sculptor is bidden;
> Under the joy that is felt lie the infinite issues of feeling;
> Crowning the glory revealed is the glory that crowns the revealing.
>
> Great are the symbols of being, but that which is symboled is greater,
> Vast the beheld and create, but vaster the inward creator?
> Back of the sound broods the silence, back of the gift stands the giving;
> Back of the hand that receives, thrill the sensitive nerves of receiving.
>
> Space is as nothing to spirit, the deed is outdone by the doing;
> The heart of the wooer is warm, but warmer the heart of the wooing;
> And up from the depths where these shiver, and down from the heights where those shine,
> Twin voices and shadows swim starward, for the essence of life is Divine!

Once satisfied that the Oversoul envelopes us like an atmosphere in which we float and which we breathe, made as we are of one common essence, we are prepared to take our bearings. From the blue space above, from the arched temple of the universe, all good, all virtue, all spirit-power descends to the willing and waiting man or woman. We are mediums for what we desire; nay, more, we can become what we desire. Magnetic currents flow constantly from that upper sphere where glorious immortals now dwell in light and love; we can so live that our natures shall be in harmony with these cosmic currents. Then shall the finite meet and mingle with the Infinite and our peace flow like a river.

The Pantheon of Progress contained in this remarkable 5th volume of the Harmonia, gave me the clue to what had been before, a labyrinth. What were the values and meanings of the labors of the various seers and reformers, and how stood they related to each other and the world? Each was psychologized by some grand central idea; Buddha, Confucius, Pythagoras, Socrates, Plato, Epicurus, Jesus, Swedenborg, Calvin, Luther, Wesley, Fox, Channing, down to the Harmonial Philosophy itself, which revolves about "The Love of All Wisdom as Man's Integral Aspiration." Then followed my acquaintance, in a feeble way, with this philosophy, through the five volumes of the "Harmonia," the "Penetralia" and "Answers to Questions." In these books are discussed, intuitively and rationally, a thousand topics which are now flooding our papers with the wildest conflicting theories.

You may not agree with all the expositions, but they are worthy of more than cursory reading; they demand study and consideration. The times require it. We cannot afford to ignore this contribution to the philosophy of human life. Truth is a diamond cut in countless facets. You catch the light of God breaking and quivering from one angle; your neighbor from another. Eternity alone will enlarge the eye until it can catch the sheen of its many sides. In my experience, I say it humbly but earnestly, I have seen nothing that commands that point of view, or seems broad and entirely satisfying and comprehensive like this philosophy.

To my questions for more, the answer came, "The web of Life is to be spun. And man, like the spider and the silk worm, must spin it from within."

The conclusion has forced itself upon me that any spiritual experience is abortive unless it enters into our lives, unless it makes us better husbands and wives, fathers and mothers, brothers and sisters,—unless it exalts our conceptions of the sanctity of the spirit and its relations to other spirits; unless it excites us to practical effort for ourselves, for our friends and for society at large. We are at the eve of a new departure. Spiritualists must take up the line of ethical work gravely and radically, or prove recreant to their high privileges. What! shall it be left to liberals who do not believe in personal immortality to set you an example, you, who have the most glorious and inspiring of all knowledge? It is time that we went bravely to work, "out of the ruins of the old to build anew"—on a foundation of rock. In all modesty, I must say that in this work the Harmonial Philosophy furnishes to me the only adequate solution of those perplexing questions which have, in all time, baffled so many earnest souls. It explains the nature and temporary character of evil and sorrow, and makes the effort to overcome them, toughen the moral fibres of the soul. It puts us upon our honor; it makes us realize moral responsibility and assures us that life's apparent defeats can be made the soul's greatest victories. It teaches us that we are greater than our circumstances;—that in the long run the balance of power is with him who avails himself of holy and eternal laws; laws which are as reliable as mathematical propositions. Why, as our ascended brother Finney declared, fire cannot burn, nor water drown, nor winter freeze, nor lightning strike, him whose soul rests on cosmic moral power. It leads us to that inner sanctuary which is in direct communication with supernal sources of goodness and intelligence; and gives fit exercise for the reverence and worship of our natures. Life, at some periods, would have been impossible without a realization of its consolations. It is the comforter and inspirer, holding us to the one central purpose of unfoldment from within, a harmonial development,—as the magnet holds the needle pointing to the pole.

The sources of our strength are wide as star-strewn spaces. However weak—there is an infinite reservoir upon which to draw. For it is not a cistern that can be exhausted, it is a well whose source is hidden in the deeps; a well, from which each one can draw the cool crystaline waters of Truth, and the warm invigorating wine of Love. As nature suffers nothing in her kingdom which cannot help itself, no one is allowed to draw for another, though the inspired persons can point the way thereto. From this water and this wine, come the sustenance of our spiritual natures. The Harmonial Philosophy is practical, beginning with basic elements of character in the individual, and enlarging to all relations and to society. While minute enough to be mirrored in a drop of dew, it is yet broad enough to marshal worlds, systems and clusters of systems in its infinite sweep; a circle, whose circumference ages may not describe yet we may travel along the arc which our capacities can cover; a sphere whose diameter, even, is infinite, yet it can only be measured by a plummet which can pierce eternity.

A Broad Spirituality.

I trust the editor of the Journal will not think it intrusive if I ask for a column, in which to reply to the three-column essay of Mrs. Britten—a mistress of dialectics, whose skill in discussion would give plausibility even to a much more erroneous position than that which she has assumed. Yet with all her skill, she makes her position plausible by contrasting it with a position *which I have not assumed*. The chief difficulty of my position lies in the habit of my intellectual opponents, the habit of misconceiving my position, and stating it in a way which I cannot accept.

Mrs. B. cannot be more earnest than myself "to redeem the race from false systems of theology," and to do it by the "the presentation of Spiritualism to mankind as the Savior"—why then do we not agree entirely? I would present a Spiritualism free from all prejudice and in loving harmony with all the highest elements of life coming from the saints, saviors and philosophers of the past, but I have no jealousy or aversion or indifference to him whose pretended followers have abandoned his principles. I cannot be sectarian against the best influences of the Spirit-world,—nor do I assume that Mrs. B. is in that position, although the style of her argument gives it such an appearance.

While Mrs. B. is so vigorous in iconoclastic work, I think that so much has been done in that way already, and so well done, that it is more important to-day to begin constructive work, than to refute anew what has been so often and so thoroughly refuted. But let each one labor as his own nature leads. Let Mrs. B. argue and illustrate in behalf of the eternal truths of religion, which belong to no age or person, but were planted in man by the creative power—and I would enforce her argument by reading the law from the science of the soul reached through the brain. But I would not *limit myself* to this anthropological philosophy as I might if I wished to bring myself forward as the especial teacher of scientific religion for this age. On the contrary I delight in spiritual fellowship, and in giving honor where honor is due.

I delight to perceive that the intuition of Jesus realized truth in its fullness and grandeur, and to know by spiritual communion with him to-day, that he is worthy of our love and reverence—that he is a vastly superior being to myself, and that although I may analyze the religious elements of human nature and trace their multiform workings in life and their law of culture—these elements are living powers in him and his illustrious associates, pervaded by a wisdom or intuition, which is the essence of all science.

Moreover I think that the very impersonal view which some Spiritualists advocate is not the highest—not the religious view. If we advocate love and reverence in the highest sense, we should be in the closest fraternity of reverential love with the leaders in religion. If we entertain their sentiments they will dwell with us. He who scoffs at the name of Jesus, is certainly not in sympathy with his life,—nor is he in sympathy who is personally indifferent to that illustrious martyr.

The whole force of Mrs. B's argument is directed against positions which I have never assumed. Her original misconception is reiterated in spite of my disclaimers, and presented in a very singular way. She draws a wider distinction than I have ever asserted between Christ and popular Christianity, and at the same moment denounces the distinction when made by others as mere "subtilities of verbiage" which ought to be ended, so that she could denounce Christ and Christianity together, as she does, after asserting their separation. "There is not a shadow of the Gospel of Christ to be found in any sect in Christendom," says Mrs. B. and in the same paragraph she says, "If Christianity is not Christ, why does it bear his name."

Mrs. B., I presume, did not reflect deliberately and dispassionately on the arguments of her essay, or she would not have attempted to make Christ responsible for the crimes of an apostate church, with which she must know he had no sympathy.

She writes as if in answer to myself, but the positions she would assail are not mine. I have not favored any blind following of the name of Christ as in the historical church; nor have I assumed that "goodness, truth, purity of life, and unselfish devotion to principle" were "the sole attributes of one exalted character" or his exclusive possession. On the contrary I have as catholic an appreciation of all goodness, everywhere (and even in a corrupt church) as any one can claim—as cordial a reverence for all whom Mrs B. names—and as for her model saint, Joan of Arc, her name kindles my enthusiasm, for I know her greatness personally. And as for Jesus, I claim no more for him than "*Joan of Arc and troops of saintly women*" would declare, if we could hear their voices.

That my view of the question is the view of exalted spirits I know by proofs as conclusive, to me, as a mathematical demonstration, which it would require considerable space to present. But it is not my view, nor is it the view of exalted spirits that "the humble Nazarene" should be set up as an authority and finality in the style and manner against which Mrs. B. argues. Her argument may be sound against the churches, but it is not relevant to any matter in discussion between us; and I must protest against the supposition that I am a representative of what her essay is mainly devoted to assailing, or that I could do anything to limit that great breadth of intercourse with the Spirit-world which she very properly advocates. She vigorously presents the spiritual view in opposition to the church view, but in that respect there is no difference between us. I rejoice in that which the church denounces.

I am not sure that I fully understand what Mrs. B. means, or why she is in a controversial attitude; but the general impression her essay conveys to my mind is, that she is apprehensive that the old superstitious devotion to Christ found among church bigots, may extend among Spiritualists and spoil their broad philosophy—a visionary fear, I think, when the tendencies are in the opposite direction, toward the lowering of the proper reverence and love for our illustrious ancestors.

If Mrs. B. would reflect on the principles of spiritual philosophy applicable to this question, laying aside all partizan feeling, I think she would agree that if Jesus has the exalted character to which all who know him can testify, his influence is not a matter of indifference, but that all spiritual or mediumistic minds, capable of being affected for good or evil from the Spirit-world may receive the noblest impressions from him. That millions are and have been indebted to him for such influences will be testified by a countless cloud of witnesses, whose intelligence as well as numbers should be conclusive. But his authority is only the authority of Divine love, to which all loving souls most gladly yield, and I trust that Mrs. B. will not be restrained by any pride of position or opinion from doing hereafter as as full justice to the humble Nazarene as to Joan of Arc.

Jos. Rodes Buchanan.

1 Livingston Place, New York.

As John B. Coyner, a farmer residing near Palestine, Ind., was watering nine cows at a pump trough, recently they made a stampede down the lane as fast as their legs would carry them. The cause of this sudden freak was a mystery to the hired man, but it was not long before he was let into what appeared to be the secret of the stampede. Suddenly, although the sky was clear and the atmosphere still, a young cyclone, not over twenty feet in breadth, darted down from the sky, and, striking the earth near the pump, twisted off five large beech trees as though they were weeds.

Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON.

[CONTINUED.]

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Mrs. Denton examining a small scale from the same meteoric specimen unknown to her, came in contact with what I think was a large fragment of Sideros.

"I am away off, I cannot tell where; before me are rough rocks splintered and shattered. I get meteoric influences. I think I am on a meteor; it is exceedingly rough, all uneven, not worn down. It is like a mountain mass flung into space. I see no signs of vegetation and no chance for any. There must have been other pieces that fell when this did. It was of tremendous size. The resistance is intense before it reaches here."

The resistance that such bodies experience must be great when it makes fire-balls of large meteors, in consequence of the friction produced by the resistance.

With the same specimen Mr. Cridge says:

"I get the impression of being on a very small globe; it does not seem to be more than 50 or 60 miles through; it is all cracked up; there is no water on it, no sign of life and little or no atmosphere. It turns round very rapidly. It is warm when the sun shines on it. Yes, there is atmosphere, for there is wind. There are narrow, deep, dark crevices here, miles deep. There never has been any life on it. It is solid through. It is cracking, yes, I can hear it crack. The sun looks red, but fades as it reaches the meridian. It is very lovely for a dead world. The rock is all fire-made. I feel the influence of some other body that attracts this, some larger body near it. I see several bodies within a few thousand miles of each other, that must revolve around a larger one."

FALL OF PORTIONS OF SIDEROS ON THE EARTH.

If Sideros was 1,500 miles in diameter, it would have made more than 3,000 globes with a diameter of 100 miles each. But a large portion of it must have been broken to small fragments and ground to dust; other portions were probably drawn to the sun and assisted in warming and lighting our planet and other bodies of the solar system. Uranus and even our moon may have drawn still others within their influence and upon their respective bodies. Countless millions of small ones and some of gigantic size have fallen upon our planet at various times, and have in my opinion produced great changes on large portions of the earth's surface. While the general course of our planet has been a peaceful one, calm as a summer's day, there have been terrific storms, summer days are not without them; and we have no means of accounting for phenomena well known to us, unless we take such storms into our calculations. It is certain that psychometers discover great catastrophes in the past periods of our planet's history, and this when they had no previous leanings in that direction; and independently several have seen similar catastrophes occurring at similar times and producing similar effects. A meteoric mass, even a hundred miles in diameter, could not strike our planet, at the terrific rate at which such bodies move, without producing a tremendous effect. That bodies as large as this, and some perhaps much larger, have thus struck our planet I have good reason to believe.

The Painesville aerolite is only a glacial-moved fragment, of what was probably a large, meteoric mass, that fell with many others far to the north of where it was found, and I think at the time that the Ovifak meteorites fell. Mrs. Denton, examining a fragment of this, said:

"I seem to be a long way to the north of where this was found. I see overhead a funnel-shaped, black mass with the point toward the earth, hiding the light as far as I can see. It is not absolutely opaque, for I can see occasional tongues of color. I think it looks like a water-spout, only it is not water, there is great density to it and there may be water with it. It is of tremendous size; I cannot see beyond it in any direction. It whirls, and draws objects into it as it goes, and devastates the country.

"Wind accompanied it and water; there were rocks in it. It was accompanied by great electrical force.

"Now I am in cold space, and see two bodies come together with terrific force; they were shivered into millions of pieces which were sent whirling around a common centre merely occupied by space. As they approached the earth they were drawn to it, forming the funnel-shaped mass that I saw."

Mrs. Denton examined the Disco Bay specimen and sent me the following description of what she saw:

"After spending some time in general observations, without arriving at much that was definite, just as I was about to lay the specimen aside, I caught a glimpse of a large disk, appearing about four or five times as large as our moon at its full. As I gazed at it, the outline became more and more distinct, until at last I beheld a peculiar shaped, somewhat globular body several miles in diameter. I will enclose a rough outline of its form."

This represents it as having nearly the shape of a pear.

"While yet at a considerable distance from our atmosphere, the electrical condition of the earth, or that portion of it over which its influence extended, was greatly disturbed, and I think some of the currents were already formed, which, when communicated to the air, produced a terrific cyclone, that marked its path over the surface of the earth. In the centre of that cyclone, the globe, dark as it was, was awe-inspiring and exceedingly grand. On the earth, mountains of loose material rose to meet it all along its course; it seemed to be drawing the very earth into its embrace, while in every direction, for miles along its route, there were vast numbers of incandescent objects, which I could only regard as fragments thrown off the main body, which ignited as they fell. Neither the motion on its axis, nor the correct outline, was at first discernable; indeed the motion on its axis was not observed till after it had reached the atmosphere of the earth. Here, it became distinctly visible; but, it was so exceedingly rapid, it rendered me dizzy to observe it. This was only for a moment, however. I did not see it reach its destination.

MAGNETIC CENTRES.

To understand the next examination, in which Mrs. Denton saw the centre of Sideros strike the earth and enter it, it will be necessary to introduce her description of the bodies seen by her, years ago, in the centre of the sun and some of the planets of our solar system, and the statements of Mrs. Cridge and my nephew regarding similar bodies seen by them.

Mrs. Denton said:

"The centre of the sun appears to be a large, dark-colored mass, impenetrable and indivisible by any of the mechanical appliances for penetrating and dividing matter with which I am acquainted. Its tenacity seems simply indescribable; its weight immensely greater than that of any known substance, and its surface smooth, with a bright metallic lustre. It appears to be surrounded by material perfectly transparent, with a thickness, from its inner to its outer surface, about one-third greater than the entire diameter of the dark colored body. The particles of this transparent substance appear to be in continual motion among themselves, and, notwithstanding its own transparency, near the surface of the central body, it is rendered hazy and even cloudy by constant emanations of matter from the central mass, set free and wholly changed in appearance by the influence or action upon it of this surrounding substance. I at first regarded this hazy appearance as the actual appearance of the surrounding substance and described it as light-colored; but further and more critical observations have led me to modify my opinion in this particular as above indicated.

"Whether the action of the transparent substance upon the interior or dark colored mass be chemical or merely mechanical, I am as yet unable to say. I judge, however, that there must be some form of chemical combination, since there seems to be a gradual change in the condition of these emanations from the central body, from the moment they are set free from its surface until they finally lose all that hazy or whitish appearance and pass in streams from the transparent mass, as, perhaps, among the most etherial of invisible fluids.

[To be Continued.]

Conversion of Dr. J. M. Peebles to Darwinism.

BY WM. EMMETTE COLEMAN.

In 1876 Dr. J. M. Peebles published a fifteen cent pamphlet predicating a "Conflict between Darwinianism and Spiritualism," in which, and in subsequent writings and lectures, defensatory of that work, he ridiculed the idea of the the derivation of higher species from lower, and the derivation of man from lower animal forms. He asserted that Darwin's and Haeckel's lineage of man, as traced through the amphioxus and ascidian, was purely without foundation—was "without a demonstrated fact to rest upon." He also denied the existence of a single transitional species among plants and animals—that is, forms intermediate in character between other forms and species. "Not in history, in observation, in fossil, can a sign of transitional species be found," was his positive declaration (Conflict, page 15). He made light of the theory that the Caucasian race had "hairy, tree-climbing apes" as its ancestors, and he even postulated the line of demarkation between plant and animal as "distinct and well defined."

In a series of essays published in the JOURNAL in 1877, I adduced an overwhelming quantity of evidence that all the assumptions of Dr. Peebles, as above, were erroneous. I showed, that, with a few exceptions, the entire scientific world, had, under the accumulated weight of evidence ever presenting itself, accepted the general truth of the doctrine of evolution of higher species from lower by natural descent; that, so far from no transitional form being known, such forms were constantly being discovered, in increasing numbers, in all parts of the world; that it was a generally accepted fact among scientists, that man's physical ancestry extended through the apes down to ascidian-like forms, and through these down to the lowest animal organization (conjecturally the *Monera*), living in Eozoic times, and that, instead of a well-defined line of demarkation existing between plants and animals, the two at their lower extreme so blend with each other, that it is exceedingly difficult to distinguish the vegetable form from the animals, and *vice versa*—the animal forms partaking of characteristics formerly supposed to pertain exclusively to the vegetable kingdom, the line of demarkation being thereby almost if not quite eradicated.

In connection with the latter point, attention is invited to the appended extract from Prof. Asa Gray's recent work on "Natural Science and Religion;" (pp. 11, 12): "Upon no one of these particular points has there been a completer change of view than upon the distinction of the animal and vegetable kingdom.... The best, I am disposed to say the settled opinion now is, that there are multitudinous forms which are not sufficiently differentiated to be distinctively either plant or animal....The fact is that a new article has recently been added to the scientific creed—the essential oneness of the two kingdoms of organic nature."

Since the publication of the foregoing scientific discoveries and researches have very largely increased the weight of evidence in favor of the above propositions. Year by year have a number of new fossil forms, intermediate or transitional in character, been exhumed, particularly in the western territories of America. Were it necessary, I could fill columns of the JOURNAL with the names and brief description of the transitional form—formerly "missing links" in the chain of organic nature—now known to science, and this dispite Dr. Peebles's dogmatic statement that neither history, observation, nor fossil showed us a *sign* even of *one* transitional form! As every paleontologist knows, nearly every fossil discovered the last few years, and being discovered now, is of a transitional or intermediate character.

At present but two scientists, of any extended reputation, in Christendom, refuse to acknowledge the general truth of the evolution of species by descent—Principal, J. W. Dawson (an able geologist, but a bigoted theological fossil), and Prof. Quatrefages, a well known naturalist and anthropologist. With these exceptions and possibly a few minor ones, every geologist, every paleontologist, every naturalist, every physicist, every archæologist, every philologist, so far as any well defined opinions have been expressed is an evolutionist. Evolution has won the victory, its triumph is now as thorough almost as is that of the Copernican system of astronomy, or the general truths of geology.

In concluding my essays, replicatory to Mr. Peebles, in 1877, I used the following language:

"It is fondly hoped that our good Brother Peebles, seeing the folly of his Quixotic attempts to carry Darwinism by storm single handed and alone, and pondering wisely and thoughtfully upon the ideas presented by him on this subject, in connection with those of Bro. Tuttle and the writer, weighing the two cautiously, impartially, and without bias, will speedily reconsider his violent diatribes against this heaven-proclaimed and scientifically demonstrated truth; and, renouncing totally his former erroneous conceptions and evident misunderstandings thereof, enroll himself in the mighty army of Darwinian Spiritualists, with deep regret that he was ever so unwise as to allege and defend the existence of a conflict between Darwinism and Spiritualism."

It was in 1876-7 that Mr. Peebles first engaged in his Quixotic crusade against the primal truth of the universe; and from present indications, it seems that the hope expressed in my closing remarks in 1877, is in a fair way of being realized.

In an address of Dr. Peebles, July 25th, 1880, at Shawsheen Grove, reported in the *Banner of Light*, July 31st we find these sentences:

"As the beautiful water-lily grew upward from the mud through the water and into the domain of the air and sunshine, so man's material or physical nature (for he was willing to go with Darwin so far), came up through the mineral, and vegetable and animal kingdoms. But the soul did not come up through all these lower orders too. The soul of man never wriggled in a tadpole, hissed in a serpent, or grinned in a monkey. [No scientists ever said it did, friend Peebles; besides, tadpoles and serpents are not in the line of man's ancestry, as Bro. Peebles ought to know, having read Darwin and Haeckel he says]. The soul was a something that came down from upper heights of being when the time arrived that the physical part of man's nature was developed properly to give it adequate welcome."

In the *Banner of Light* of Sept. 4th, 1880, are found reports of Mr. Peebles's addresses at Cape Cod Camp Meeting, Aug. 24th, and at Lake Pleasant Camp Meeting, Aug. 29th, prepared by Dr. H. B. Storer and Cephas B. Lynn respectively. At Cape Cod he is reported as saying: Man's bodies came up from the lower races; their souls came from God."

At Lake Pleasant, he is reported to have said:

"Man as a moral and spiritual being did not descend from the monkey. The body came up through the lower gradation; but the body is not the man. It is the shell that covers the man. Darwinism grapples with but one side of human existence. As a segment of the circle of evolution it is useful, and Darwin is to be honored as a fact-gatherer. But facts are not always truths. [Query.—If a fact be not a truth, then what is it—an untruth?] The word creation must give place to the better word evolution."

These utterances of Bro. Peebles concede the whole question involved in the discussion between the Doctor, and Mr. Tuttle and myself. The body of man, we claimed, as did A. R. Wallace was an outbirth from a lower animal form; this form, from a still lower one; and so on down to the original, primeval animal form in pre-silurian times. This was hooted at and scathingly ridiculed and sneered at by Dr. Peebles. Recently, however, he seems to have been learning some lessons of wisdom; and, notwithstanding that, siding with Dr. Dawson, he foolishly predicted the speedy downfall of Darwinism, and, not very long since, lectured in Chicago, on the "Eclipse and Decline of Darwinism," he has yet been compelled, by the logic of circumstances (having observed that the truth of evolution has been accepted by all candid thinkers, Christian, Infidel or spiritual)—he has been compelled to retract his former erroneous ideas and has now virtually enrolled himself in the mighty army of Darwinian Spiritualists—presumably as a "high private in the rear rank." Allow me, then, to tender my sincere congratulation to Dr. Peebles on his conversion to the truths of Darwinism."

Presidio of San Francisco, Cal.

The Free Religious Index—Epes Sargent—Spiritualism and Science—Unitarian Church Dedication.

BY G. B. STEBBINS.

The Index was started in Toledo, Ohio, some ten years ago, endowed with a yearly fund from contributions to last ten years, put in the editorial charge of the man whose positive character as a liberal thinker on religious subjects gave rise to the effort, Francis E. Abbott, and after some two years removed to Boston. Mr. Abbott was its soul and life, and its presiding genius, until last year he left it for personal reasons needless to mention, and is now engaged in teaching a few pupils in New York, in the classics and in higher literature, and in writing on his favorite topics.

On his leaving the Free Religious Association took his journal into their hands, gave it the name of *The Free Religious Index*, and Rev. William J. Potter, a liberal Unitarian clergyman of New Bedford, was made editor.

The Free Religious Association was organized for the fair and free statement and comparison of religious ideas, holds annual meetings in Boston, and conventions elsewhere, for that object, invites persons of different opinions, orthodox and heterodox, to its platform, not for controversy, but for statement of views, and O. B. Frothingham, T. W. Higginson, Lucretia Mott, Mr. Potter, Felix Adler and others have taken leading parts in its doings. Robert Dale Owen, A. J. Davis and William Denton have represented Spiritualism on its platform years ago, but for some time past no Spiritualist has been asked to take such part, and its President, Felix Adler, holds the idea of immortality "irrational," in the light of evolution as stated by the materialistic science of to day.

Epes Sargent, of Boston, is a gentleman quite widely known and of high repute as a writer of the best social and personal standing, and therefore entitled to a gentlemanly courtesy among his peers. Just before the publication of his new book, "The Scientific Basis of Spiritualism," the editor of *The Free Religious Index* chose to make a discourteous fling at him and his views as follows:

"It appears from a full column in the *Banner of Light* that Mr. Epes Sargent's scientific qualifications lie in the science of transcendental physics, or psycho-physical phenomena! Ah, yes, now we see! Strange we did not think of it before!"

In the *Index* of Nov. 4th, is a calm and temperate, yet keen and clear, letter from Mr. Sargent, and in another column is an editorial on "Spiritualism and Science," which only refers to Mr. Sargent by saying that his letter is willingly published, and then says, "*The Index* in this matter, has no prejudices to be conquered. We have personally given to the claims of Spiritualism no little thought," and goes on to give two columns of "views on the topic" as the result of that thought.

The editor says: "It cannot be rationally claimed, and will not probably be by any person of intelligence, that it is a belief which has risen and spread thus far on scientific grounds—Spiritualism may be considered as a form of religion." Grant that it may, that does not touch the question as to the scientific basis on which the facts of spirit power and presence rests.

Scientific knowledge is certain knowledge or demonstration. How came I to be a Spiritualist? Not because I wished or expected to be, but *because facts compelled me to be*, or to repudiate my mental and moral integrity, and the same is true of multitudes. Suppose there had been no facts—no mediumship-manifestation or intelligent personal spirit-communication—there would have been no Spiritualism, in the modern and special sense of the term. It rests on facts, as does geology, chemistry and other sciences. If its facts correspond to the emotions and hopes of the human soul, as the facts of geology and chemistry correspond to the laws and evolving phenomena of nature, I do not think either those facts or the soul are to be blamed or ignored. If the heart is thrilled and the whole being inspired and uplifted by wonderful, yet natural, spiritual experiences, I might say that Isaac Newton was overwhelmed with delighted surprise when the idea of the great law of gravitation came upon him, and that Kepler was so filled with emotion in the presence of his great discoveries that he knelt reverently and exclaimed, "I am rethinking the thoughts of God!" Great discoveries must and will stir the soul, and by so doing, in well-balanced minds, they quicken the intellect, give it new clearness and force, and make its investigations all the more thorough. While a wise balance of thought and emotion is to be sought, the poorest and most blind and blundering of all investigators are these human icebergs who aim to rule out intuition, emotion and aspiration.

So far is Mr. Potter from being correct in his conclusion that it cannot be rationally claimed that Spiritualism has risen and spread on scientific grounds, the fact is, *it is the only "form of religion," in accord with a scientific basis, and called into new life by scientific facts.* I do not say this to underrate religious ideas, Pagan or Christian, that have their root and source in the spiritual nature of man, but because it is true that Spiritualism only (in its demonstration of a future life), has external fact and interior hope and conception in accord and mutual confirmation.

Of, course, among Spiritualists, as well as elsewhere, are many who accept the ideas and experiences of others. Of the intelligent readers of *The Index* a large number accept and enjoy the ideas of its editor and its able contributors, and are influenced by them. Very few readers of Tyndall and Huxley ever have, or can try the fine experiments through which these men have reached their conclusions, but take experiment and conclusion on trust. This is in the nature and fitness of things, and without some reasonable faith in human testimony no gain in knowledge or spiritual growth is possible. I should say that nowhere do we find more "thorough and impartial investigators" than among Spiritualists, although *The Index* does not so decide. Its editor indeed asserts that "Credulity has certainly been a marked characteristic of Spiritualists as a body," and that "fraud and delusion" so abound "that it seems quite impossible, to us, as yet, rationally to affirm just what the phenomena are."

Credulity is everywhere, and fraud wears the mantle of science, grants medical diplomas and "steals the livery of the court of heaven to serve the devil in, but this bald and unsupported assertion of *The Index* certainly shows both ignorance and a large amount of prejudice to be conquered. Such an assertion puts the average of care and integrity among the great body of Spiritualists far lower than it is. It is a pitiful and unworthy fling at millions of thoughtful people. Fair criticism is well, but wholesale depreciation is poor business. It is, too, an imputation of the wisdom and capacity of such as Zöllner and Aksakof, Wallace, Crookes, Mary and William Howitt, Hare, Buchanan, Lincoln, Garrison, Giddings, the gifted Carey sisters, Lydia Maria Child, and many other superior persons.

A writer with broad views can be just to those with whom he may not agree. He will inform himself well of their ideas and attainments, and states them clearly and appreciatively.

Theodore Parker was not a Spiritualist, neither is O. B. Frothingham, yet both these large souled men have admirably stated the leading ideas and aspects of the great spiritual movement. I have read their statements to public audiences in widely distant regions, and in every case intelligent Spiritualists have commended their completeness, as well as their fairness and justice, in which respects they stand in striking contrast to the long article giving the "views" of *The Free Religious Index*.

Passing by parts of the article a word on its closing paragraph on "an excess of other-worldliness" in Spiritualism—"to declaim in glowing phrases on the delights of the 'Summer-land' and of our anticipated abodes and occupations when we are transported to that clime, may be a sweet and comforting self-indulgence in the midst of our storm-tossed lives, but it is not the sustenance of those stalwart souls who do the most effective work for humanity on earth."

This half-statement of the case is a characteristic close of these "views." Is this all that Spiritualists say of the life beyond? We commend to *The Index* a word from Samuel Watson, of Tennessee, in his last work: "The law of recompense is one of the most important lessons to be learned ...There is no way of avoiding the penalty of violated law, but by recompense, in this world or in another. On this, as much as on any other point, does Spiritualism take issue with the creeds and dogmas of the day....We make our heaven or hell by our good or evil deeds on earth. When we leave it, the great law of affinity makes every one gravitate to his own place....Miserable in spirit-life, are those who spend their mortal lives in transgressing the law of God."

Add to this view the final supremacy of good and the uplifting of the those in darkness and some just idea is gained of the spiritual philosophy of the future life—far different from what the one-sided statement of *The Index* gives.

Without boasting I think that a fair proportion of those "stalwart souls who do the most effective work for humanity on earth" are among the Spiritualists; almost as a body they stand for the equality of woman before the law, the gospel and in social life, a great and uplifting reform. I know of no souls more stalwart, yet more self poised and wise than William Lloyd Garrison and Joshua R. Giddings, and I know, from their own lips that they were inspired and strengthened by their spiritual ideas and experiences.

What is the truth? is the question. The other world, the higher realm of that eternal life in which we all are and ever shall be, is a fact to the Spiritualist—a scientific and a religious truth—and only good and growth comes from any truth. Shall a man keep on his five acre potatoe patch and never look beyond, lest his weeds should choke his crop in his fits of *outer-worldliness*? Would not some knowledge of the winds and tides, the soils and crops beyond his rail fence, rather help than hinder his farming?

Shall men be like Bunyan's "muckrake" in Pilgrim's progress, bending over his work and ever looking at the mud he scratched over lest a lifting of the head and a glance upward at the blue sky might waken thoughts of "other-worldliness," and so unfit him for his work?

This may be the scientific idea which makes the hope of immortality "irrational," in the mind of the President of the Free Religious Association, but that style of science, which evolves us into personal annihilation, is a height to which a spiritual thinker cannot reach—is no height indeed, to him, but a depth of mist and darkness which chills the soul, harrows the thought and dims the vision.

The Index admits "that Spiritualism occupies, in part, a field which is to be of interest to science in the future—this field of the relation of mind and matter." What is this "relation of mind and matter" but that psycho-physical science, to which *The Index* gives only the sneer of ignorant assumption?—not even the hospitality which the true free religious spirit would accord to an important department of free inquiry, examined by intelligent and thoughtful persons.

Without study of the *inner-life of man*, his far-reaching psychological powers and infinite relation, and of magnetism, clairvoyance and the alleged facts of spirit presence, one is behind the thought and need of our day, unprepared to meet its deepest questions, and in condition to be cast ashore and left behind like dead floodwood as the tide sweeps on. The interest of science in these great questions is "in the future" we are told. *The Free Religious Index* has not entered on this field, and its "views on the topic" reveal its present condition. For its future state we can but work and wait, "hoping all things and *enduring all things*," as did an Apostle of olden times.

CLEVELAND—UNITARIAN CHURCH DEDICATION.

Last month a new Unitarian church was dedicated in Cleveland. Dr. Bellows, Messrs. Forbush Wendte and others taking part. From *Unity* I find the following "act of dedication" repeated by the congregation in unison with the clergyman, Rev. F. L. Hosmer:

"In the name of God, above all, and through all, and in us all, we dedicate this house.

"We dedicate it to intellectual freedom in the reverent study of the truth.

"We dedicate it to kindly and helpful intercourse among ourselves, and to fellowship with all those who strive for whatsoever things are honest, just, pure, lovely, and of good repute.

"We dedicate it to the upbuilding of character and the growth of righteousness in conduct and life.

"We dedicate it to the advancement, through ever-enlarging interpretation, of that religion whose manifestation and requirements Jesus has comprehended in love to God and love to man.

"Here may faith, hope and charity abide. Here may human life learn noble consecration. Here may sorrow find comfort and peace. Here may sin be touched to penitence and be restored to right ways. Here may the Eternal Goodness be brought home to all souls.

"Establish, O Lord, the work of our hands; Yea, the work of our hands establish thou it! *Amen.*"

This is broad and generous in spirit. I think that the RELIGIO-PHILOSOPHICAL JOURNAL aims for intellectual freedom in the reverent study of truth, for "the growth of righteousness," and would have "sorrow find comfort and peace" in the assurance of the real presence of our friends gone before to the higher realms of the immortal life. Yet on the last page of *Unity*, published in your city, under liberal Unitarian auspices, and really generous and Catholic in its spirit and methods in some directions, I find a list of liberal newspapers. Of course the Unitarian journals are there, and also *The Free Religious Index*, of Boston, which does not even profess to be Christian and is in charge of an Association the President of which Felix Adler of New York, holds the hope of personal immortality irrational, but the RELIGIO-PHILOSOPHICAL JOURNAL issued but a stone's throw distant, is not named, or any other spiritual journal of the scores published in many lands and languages.

Is *Unity* and Unitarianism, nearer to Adler's view of the irrational hope of immortality than to the JOURNAL's idea and evidence thereof? or is there a little mote in some eye at *Unity* office, which blind them as toward the tall building wherefrom you JOURNAL goes forth?

Detroit, Mich., Nov. 17th, 1880.

BOOK REVIEWS.

THE SCIENTIFIC BASIS OF SPIRITUALISM. Epes Sargent. Pp. 372, 12mo. Price $1.50; postage ten cents. Boston: Colby & Rich. 1881. For sale wholesale and retail by the Religio-Philosophical Publishing House.

This work lately announced has been for a long time in preparation. It makes its appearance in good season for the new year, and no book brought before the public has greater claims on its careful consideration than this by the gifted scholar and student, who for so many years has given his attention to the subject on which it treats. Having read it through, we say it is a delightful book to the student of spiritual science; it is an interesting book to those who wish to know the basis on which the Spiritualists rest their belief; it is a convincing book in the exhaustless flood of fact it brings to bear on the subject; it is a book of which every Spiritualist may and ought to be proud, as one of the most conclusive digests yet produced. Spiritualism claims to be a combined system of religion and philosophy, resting on facts. Therefore it is a science; as science is a classification of facts and the inferences drawn therefrom. If Spiritualism fail in its facts, it falls completely and takes rank with the phantasmic dreams of other religious systems based on the evidences of things unseen, and there is no hope of a science, *i. e.*, knowledge of future life. Mr. Sargent early saw this inevitable conclusion, and carefully he has gathered the facts of his own observation, and those of others, and at a time when his own life trembled between the confines of the two worlds, and the waves of the dark waters of death broke at his very feet, as a legacy to the world he was leaving, he finished this admirable volume. The currents of life were reinforced, and he slowly ascended the hill on the borders of that sea, his task here is not completed, and while we know our gain is his loss, we trust he may stay many a year with us yet, forcing attention to the great cause he advocates by his profound scholarship, erudition, integrity and honesty of purpose.

Since the publication of "Planchette or the Despair of Science," Mr. Sargent has taken more positive grounds. We do not know as we should present him in that light, however, for he has remained the same; rather his method has changed. Then he felt his way hoping to catch the attention of scientists by awakening their curiosity and by questioning. That was hopeless. The learned bodies could devote a whole session to the discussion of the profound question why cocks crow at midnight, but they had only a sneer for the infinite problem of future life. Well says Mr. Sargent:

"The time has gone by when the facts of this volume could be dismissed as coincidences, delusions or frauds. The hour is coming and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question." Spiritualism is not now *The Despair of Science*, as he called it on the title-page of his first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt.

The author classifies his vast storehouse of facts under the following titles which indicate the general course of his argument, as it sweeps to his final irresistible conclusion or "great generalization."

First are the basic facts of clairvoyance and direct writing, followed by an exhaustive review of the facts against the theory he advocates. Then he proves clairvoyance to be a spiritual faculty. Here he pauses to consider the question which has excited so much anxiety in the minds of many, "Is Spiritual Science Hostile to Religion?" Then he continues his phenomenal evidence, solving the question of what is the spiritual body, following with the proofs from induced somnambulism or mesmerism and what he calls "cumulative testimony." This is followed by a discussion of "Discrete mental States," in which the author evinces wonderful erudition and profound metaphysical insight. Clifford, Tiedemann, Agassiz, Brown-Sequard, Abercrombie, Swedenborg, Maudsley, Schelling, Plotinus, Lessing and Hartmann, contribute to the final conclusion, whether they design to or not, for Mr. Sargent has the magician's key to the innermost temple of the spirit in spiritualism itself, and all these scientists and metaphysicians have only stood in the vestibule, and as the door remained barred, to often declare there was nothing beyond. He is now ready to show the *reality* of the unseen world, and discuss the sentiment of immortality, arising thence to the final "Great Generalization" with which the volume concludes.

To return to its answer to the question, "Is Spiritualism Hostile to Religion?" we find Mr. Sargent saying:

"Spiritualism is not, as the ignorant have called it, 'a form of religion.' To the pure in heart it is religion itself." He then quotes approvingly the valuable words of Theodore Parker:

"In 1856 it seems more likely that Spiritualism would become the religion of America, than in 156 that Christianity would become the religion of the Roman Empire, or in 756 that Mahommedanism would be that of the Arabian population. (1) It has more evidence for its wonders than any historic form of religion hitherto. (2) It is thoroughly democratic, with no hierarchy; but inspiration is open to all. (3) It is no fixed fact—has no *punctum stans*, but is *punctum fluens*. (4) It admits all the truths of religion and morality in all the world sects.

Mr. Sargent continues: "Thus Spiritualism is elastic. It gives a basis of demonstrable truth for our religion. . . . And what is religion? . . . Religion is the sentiment of reverence or of appeal growing out of a sense of the possibility that there may be in the universe a power or powers unseen, able to take cognizance of our thoughts and our needs, and to help us spiritually or physically." Again:

"Spiritualism fulfils these requirements. Its facts, rightly construed, hold out the loftiest inducements to a nobly beneficial life. It proclaims to us that we think and do in the sight of a host of witnesses; it recognizes the supremacy of law, physical, moral and spiritual; it looks for no relief from the penalties of sin through the mystical sufferings of another; it teaches no vicarious advantages, etc. . . . Thus the religion promoted by the facts of Spiritualism cannot differ largely in any essential point from that of Primitive Christianity."

"Spiritualism has been referred to as 'a new religion.' On the contrary, it is the attracting principle assimilating whatever is essential in all religions, but contradicting nothing that the eminent saints and sages of all the centuries have in their highest moods recognized as eternally true, and subverting nothing of vital truth in any religion." The final conclusion reached depends on this view of Spiritualism and religion. The author says: "So far as it is a realization of the great facts of God and immortality, it is religion itself. It proves to us the existence of ethereal beings, exercising a preterhuman power over matter. Nay, it proves that our deceased friends are still alive, and, inferentially, that there must be a Spirit-world, however impenetrable it must be to mortal sense."

As a magazine of well digested facts this volume has few equals in the rapidly enlarging library of Spiritualist literature; yet its facts are secondary to the wonderful intuition which grasps their subtile meaning. The argumentative portion to the thinker has as great value as the facts from which it arises, and the author has displayed his wonderful versatility as an editor, carefully compiling facts; a scientist grasping all the live questions of science; a metaphysician equal and superior to the most renowned; an original investigator in new fields of spiritual phenomena, and a profound thinker illumined by the light from the spheres of spiritual inspiration.

Not only is this work a plea for a scientific basis for Spiritualism, it is the beginning of a new spiritual science. It points out the direction of advance, and carries us far over the threshold. We feel assured that its positions are all well chosen, and that the future though advancing beyond, will not change the conclusions he has reached.

HUDSON TUTTLE.

Partial List of Magazines for December.

Scribner's Monthly. (Scribner & Co., New York.) Contents: Glimpses of Parisian Art; Sheridan's "Rivals"; Jean-Francois Millet; Four Letters; Hunting the Honey-Bee; Peter the Great; Embryo; Under the Glaciers; One Duck; A Study in Apparent Death; Elsinore; The Railroads and the People; Tiger-Lily; Alessandro Gavazzi; Montenegro as we saw it; The Musician's Ideal; An American Girl; An English War-Correspondent; East and West; Secrets of Conjuring; Shakspere; Topics of the Time; Communications; Home and Society; Culture and Progress; The World's Work; Bric a Brac. The new cover of *Scribner's Monthly* excites a good deal of interest and considerable discussion. The *Nation* says: "We must congratulate *Scribner* upon the new design for the outer cover." Mr. E. C. Stedman, in a brief note, remarks, "Don't let them chaff you out of the new cover. It has an air of good breeding, which the old cover lacked." The *Providence Press* considers it "a gem of old-style printing." Mr. Wilkinson, the manager of the designing department of the Gorham Mfg. Co., writes: "Your outside cover is in excellent taste, and in the feeling of the times. I sincerely congratulate you on your success." The New York *Times* says: "It has been designed in much taste and skill." Mr. J. R. Osgood, the publisher, says: "It is a handsomer cover than that on any magazine in the world, except the *Cornhill*." The New York correspondent of the Springfield *Republican* says: "Its good features are distinctness, simplicity, and at the same time a rich, decorative effect."

In fact, while the new cover has been severely criticised, as it was expected that it would be, it has also had the highest and most enthusiastic commendation, not only from artists, but from hosts of contributors and readers. Its author, Mr. Stanford White, of the firm of McKim, Mead & White is known in New York as one of the ablest young architects and decorators in the country.

Wide Awake. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece, On the Way to the Parson's; Kips Minister; At a Day Nursery; The Voice of the Chestnut Tree; A Clear Case of Over Work; How to Knit Christmas Gifts for Little Brothers; Annie Vane; Five Little Peppers; Saurchinkold; A Pretty Christmas Present; Our American Artists; The Peacock that Sailed Away; Knight Rupert; How Freddie's Tooth was Pulled; Nursery Tiles; The Torch-Light Brigade; Miss Lollipop's Housekeeping; Two Young Homesteaders; Joe, the Chimpanzee; A Pair of Heroes; The Night-Cap String; I suppose with my Little Boy; Ted's Christmas Dinner; Tangles; Post Office Department; School Exercise Song. This number will be especially interesting to its readers. It contains fine portraits of two lady artists who have long made pictures for its pages. The attractions for the coming year are very great and everybody is asked to read the prospectus.

The Popular Science Monthly. (D. Appleton & Co, New York.) Contents: The Development of Political Institutions, by Herbert Spencer; Science and Culture, by Prof. T. H. Huxley, F. R. S.; Experiments with the "Jumpers" of Maine, by Geo. M. Beard, M. D; The August Meteors, by W. F. Denning; The Early Practice of Medicine by Women, by Prof. H. Carrington Bolton, Ph. D.; Methods in Industrial Education, by Prof. S. P. Thompson; The Migration of Fishes, by Dr. F. Heincke; Domestic Motors, by Chas. M. Lungren; Indigestion as a Cause of Nervous Depression, by T. Lauder Brunton, M. D., F. R. S.; Oriental Music, by S. Austin Pearce, Mus. D., Oxon; The Sabbath, by Prof. John Tyndall, F. R. S.; Sketch of Prof. Dumas, by A. W. Hofman; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

Eclectic Magazine. (E. R. Pelton, New York.) Contents: A Century of English Poetry; Wapiti—Running on the Plains; The Roof of the World; Lois; A Sketch; Luxin Tenebris; The Unity of Nature; Literature as a Profession; Demoniacal Possession in India; The Dilettant; White Wings; Foreign Orders; The Archaic Ages; Memory; Inverawe and Ticonderoga; A Large Crater; Two Beggars; Poetic Parallels; Separation; Thomas Hughes; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. This number is embellished by an excellent steel-engraved portrait of Mr. Thos Hughes.

The Phrenological Journal. (Fowler & Wells, New York.) Contents: Nahum Capen, LL. D.; What For? Studies in Comparative Phrenology; Our Women; The Alexandrian Obelisk; Types of Mentality; Wm. A. Hallock, D. D.; A Christmas Greeting; Exemption from Physical Death; People we Meet; Hygiene and Economy in the Home; Essences of Beef; Notes in Science and Agriculture; Editorial Items; Answers to Correspondents; What They Say; Personal, etc., etc.

The Medical Tribune. (Alex. Wilder, M. D., F. A. S., and Robert A. Gunn, M. D. New York.) Contents: Legislation to Regulate the Licensing of Physicians and Surgeons; Ozone; Insanity occurring in the Puerperal State; Chloral; Advertising Quacks; Duties of Members of the Alumni; Eclectic Medical Society of the State of New York; Annual Meeting of Central New York Society; New Publications; Poisoning by Iodoform; The Mirror.

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Clerical Men—Spirit Appearances and Spiritual Gifts.

We had occasion some weeks since to comment upon the remarks made concerning the Knock and Lourdes phenomena by Stephen H. Tyng, Jr., a noted, and for his class, quite liberal Protestant Episcopal clergyman of the city of New York. Mr. Tyng had then just returned from Europe. He had been to Knock and Lourdes. As reported by the New York *Times*, he, at that time, sneered at the manifestations and healings claimed to have occurred at those places under the patronage of the Roman church. At that time Mr. Tyng laid great stress upon the asserted fact that the peasant girl, who claimed to have seen a spirit "Virgin" at Lourdes, had died in great agony. He made this fact, inferentially, though he did not state it directly to be such, an argument against the truthfulness of the girl and her reputed vision. He also stated authoritatively, according to the same paper, that the Knock and Lourdes "miracles" were of the same order with the Rochester rappings, and were impositions.

In the JOURNAL's comments upon Mr. Tyng's remarks on that occasion, we did not take issue with him upon the latter head. We did not profess to know whether the Lourdes or Knock manifestations are or are not genuine. If genuine they are, of course, identical with the phenomena of modern Spiritualism. We did, however, point out that, if the fact of a death of great agony were substantial proof of the falsity of a person's life and teachings, then it behooved Mr. Tyng, as a preacher of the truthfulness of Jesus of Nazareth, to insist that the latter died *a very easy death*. It would seem from the New York papers that our friend Tyng has taken counsel and warning from the JOURNAL's remarks, and that, unwilling to depreciate the agony of Jesus's death, he has concluded to admit the efficacy and genuineness of the "miracles." On the 20th of Nov., he preached a sermon in which he asserted of the "miracles" of Lourdes:

> "No readers attempt to deny that multitudes of cures took place there. The lame leaped, the deaf heard, the blind saw. It will never do in this generation, to deny these well authenticated facts."

It would seem, indeed, that our good counsel and sound logic, have not been lost upon brother Tyng. He says: "In this day and generation it won't do to deny these facts." But why "in *this* day and generation?" We answer 1st, because Spiritualism has demonstrated, all over the world, that this class of occurrences are very common; in fact that they are universal under some circumstances; and, 2nd, because the press everywhere is bearing testimony that such cures are being effected, "in this day and generation" by these means, both inside of the Roman church and out of it.

It will be curious to see where friend Stephen will land next. We can hardly expect a man to be logical, who, if correctly reported by the papers, has turned so complete a somersault within a few weeks. But if the man were logical he must at once proclaim himself within the ranks of the Roman church or of Spiritualism.

If he assumes that these cures are "miraculous," or outside the order of nature and appointed and approved of God (*i. e.*, of Jesus of Nazareth), as a mark of divine favor, he must if logical, as the New York *Times* points out, join the Roman church, that church against which he has battled as did his father before him all his life. Should he not do this, but maintain that these "miracles" are natural phenomena occurring without as well as within the Roman and all other organizations, then, as we said, if logical, he enters the ranks of the Spiritualists. Whichever he does, whether he comes out as a Romanist or Spiritualist, he is committed to the declaration that the "miracles" of Knock and Lourdes are identical with the Rochester rappings and spiritual manifestations of which they form a part. Let the "clergy" take warning. The day of common sense is upon them. Intoning and superstitious creeds have lost their ancient power. The voice of a free press is the death-knell of idolatry.

"Every Medium a Fraud."

It now turns out that the "Col. King," who was the man announced by the Rev. A. A. Waite, the whilom sign painter of Vermont and now the evangelical conjurer of Boston, as the antagonist who would bring a medium to represent Spiritualism in the *pseudo* contest with Waite, is himself an old showman, whose real name is Rufus Somerby. The *pseudo* medium Lincoln, *alias* Warren, has not enough mediumistic powers to float as a medium and has lived by questionable and illegitimate practices for years past with no recognition or standing among Spiritualists as any one interested can readily ascertain. The reverend conjurer and the *psuedo* medium divided the gate money between them, Lincoln getting $500 thereof.

The crowning achievement seems to have been the removal of the medium's hands from some sort of sealed and sanctified tie, which was made for the occasion, and in which performance Waite did exactly what the medium did. A reverend noodle, who signs himself, "George Washburn, D. D., President of Robert College, Constantinople," but whose college does not seem to afford a sufficient field for his services, notwithstanding the great desire the Turkish youth must feel to be educated by some member of the Washburn family, writes to the *Independent*, under the head, "Every Medium a Fraud;" that "All the most surprising spiritual manifestations were exhibited besides some very rare ones."

He then describes two illustrations, neither of which would be accepted by any intelligent Spiritualist as affording any test of spirit presence whatever. He says:

> The medium was in his cabinet with a lady and gentleman from the audience, "the two being seated to develop magnetic power." These two had their hands on the head and shoulders of the medium, whose hands were on the shoulders of the gentleman. They testified that he did not move, but spirit hands stroked their faces, voices were heard, instruments played, the gentleman received severe blows over the head, and distinctly saw the spirit face looking down on him. Mr. Waite then performed exactly the same trick in his cabinet, with the same gentleman and lady, and just the same results. He afterward showed on the open stage that all was done with one of his hands, and proved by experiment with a blindfolded gentleman, a Spiritualist, that it was impossible for persons placed as the witnesses had been to detect this movement of the hand.
>
> The last test was a severe one, which was suggested by the committee and long objected to by the "medium." The committee bound his thumbs together with small cord and sealed the knot with wax. He went into his cabinet, and after some delay the usual manifestations were heard and hands were seen outside the cloth. The cabinet was opened and the seal was found unbroken. Mr. Waite at once repeated the trick on the open stage, with equal success, and showed that it was done by a peculiar formation of the bones of the thumb, which made it impossible to tie them. He then gave his thumbs to the "medium" and his aid, who exerted their whole strength in the tying them. At the moment when the greatest strain was on them, he instantly withdrew one hand and presented it free to the medium. At this point the enthusiasm of the audience rose to such a point that they sprang to their feet, cheered, waved their handkerchiefs, threw up their hats, and went fairly wild. During this prolonged applause the "medium" and his aid disappeared. When quiet was restored, Mr. Waite made a few very appropriate remarks, and closed with a short but touching prayer for those who had been led by the loss of loved ones to lend a willing ear to the false claims of deceivers, who pretended to communicate with the dead.

Disgust at all pretences of demonstrating spirit intercourse by means which on their face provide for the opportunity to dissimulate, has long since become the dominating feeling among Spiritualists. Mediums whose stock in trade consists or may by any possibility consist, in getting their hands out of tied knots and in again, are everywhere discouraged. The Rev. Washburn does not indicate that the Rev. Waite did restore his thumbs or wrists successfully within the tie. This would be necessary even to a successful imitation of a fraudulent medium. But compare these clumsy performances with a few of the phenomena which pass among Spiritualists as genuine tests of spirit power, and it will be seen that they differ totally, in the fact that in the cases which are deemed genuine tests, there is absolutely no loophole for fraud. We select a few which have occurred in the writer's presence:

1. Sitting with Henry Slade in the broad light of day, at one corner of a dining table about six feet square, no other persons being in the room, and there being no wires or other machinery about the table, the slate is wrested from the joint grasp of Slade and of the writer and is darted rapidly through under the table and exhibited three times above the opposite corner of the table at a distance of six or seven feet from both Slade and the writer, and is then returned by an unseen force to our hands.

2. Sitting with Mrs. Simpson in the like broad light of day within the week past, a gentleman who had been a thorough scientific Materialist, was requested by Mrs. Simpson to take the slate upon whose well cleaned surface she dropped a bit of pencil, insert the slate with his own hands underneath the table, and when he had got it in position, pressed firmly against the under side of the table, to ask a question. He did so, no other hand than his own, the palm of which pressed firmly against the under side of the slate, being anywhere within three feet of it. While holding the slate in this position, with not more than one-eighth of an inch of surface between the underside of the slate and the table, he asked a question growing out of the business upon which he had been engaged during the previous day. His question asked orally was, "Have we gone to work in the right way to separate the Church from the State?" No sooner had he asked the question orally than the writing was heard on the slate underneath the table, and almost instantly, three light taps of the bit of pencil on the slate came as a signal to withdraw the slate from under the table. He withdrew the slate, and although the question had not been asked until the slate had been placed in position under the table, when withdrawn the answer found written thereon was, "Yes, you have gone the right way to work to divide the two." No theory of changing slates, or of the writing being previously done, or done by the medium, or by sleight of hand here applies. No fraud theory whatever, no theory of mind reading, of deception, of physical magnetism or volitional control applies that is not more credulous and camel swallowing than the explanation that it is done by a spirit force. We have sat side by side with Slade and looked with him on the materializations of spirits, in which no theory of false impersonation was possible. We have been present with Mrs. Simpson at the production of flowers in a manner which no conjurer in the world can imitate.

We might multiply these instances for they are occurring daily. No repetition of them, however, increases the weight of the argument. One test case, under proper conditions, such as absolutely exclude the possibility of all fraud, would set the brain of the Rev. George Washburn, D. D., whirling with a sense of such new light as no library in Christendom contains. Instead of trying to make a living out of the spiritual phenomena of eighteen centuries ago while ignoring those of to-day, were he, but once, brought face to face with the tangible proofs of immortality, as we have been, instead of crying "every medium a fraud," he would shout, "Every minister has been a fraud who sought to teach immortality through the proofs addressed to another age while denying and persecuting those addressed to his own."

Emotion—Intellect—The Spiritual Philosophy Inclusive.

It is said sometimes that what goes by the name of religion in orthodox churches, is merely sentiment and fancy, an irrational emotion that does not give strength, but rather enervates and lessens one's power to do good work in daily life, to resist temptation, or to meet trials with fortitude.

A great "revival season" is said to bring no access or increase of practical goodness, or of manly and womanly grace and virtue. Indeed, a veteran observer once said, "After a revival look out for rascality, public and private." We cannot deny that such assertions have some truth. In the nature of things, appeals to emotion, which largely ignore reason and judgment, must weaken both and lower the moral sense.

The constant and ever-repeated appeals to "love Jesus," coupled with calls to be "saved by his blood," which make up the staple stock of the Moody and Sankey tribe, do not help to a better life on earth, because they do not bear the test of free and quiet thought—they are appeals to blind love and fear which ignore reason.

The result of this is that the average of morals and conduct in the churches, is no higher, if as high, as it is among those of a corresponding education outside. The Church does not pioneer reforms, does not lead the world in any upward path. Even its truths are crushed and weakened by its errors. Look at the simple and sweet beauty of the natural and manly life of Jesus, the divine, yet human, glory of his prayer on the cross, as the deeds and inspired words of "the *man* Christ Jesus," and the incentive to a nobler life is far stronger because more rational as well as more touching, than all this poor weak revival talk about the merits of the atonement.

But, in avoiding Scylla, we must not strand on the rocks of Charybdis; in turning from this blindly emotional pietism, we must not sail against the icebergs of intellect, where no warmth of emotion reaches.

The sweet sympathies, the tender emotions, the intuitive wants and aspirations of the soul, the intellectual power to judge and discriminate, the royal reason, the tender conscience, are all parts of our nature and being, and are all to hold due place and win due recognition. The sectarian piety which flouts at "carnal reason," and the inductive intellectuality which ignores intuition and aspiration and holds emotion as childish and weak, are alike fragmentary and imperfect.

The spiritual philosophy is inclusive and catholic in spirit, broadly comprehensive in method, welcomes emotion and sympathy, has ample scope and freedom for intuitive desires, and gives reason and intellect cordial recognition—for truth is ever confirmed and tested in all these ways, and never harms or mars any faculty or power of man.

How strong and tender the mother's yearning for her child. No sentiment is more divine. When the physical life of that child ceases how the mother-heart reaches out for the beloved one, and *must* feel and know that it still lives.

Spiritualism says: "Yes, that *voice within* is no illusion. The mother's love is immortal, and the dear child of her affections is not dead, only the earthly form has perished, the fairer spiritual form walks among the angels. Walks and waits, and you may hear the music of its footsteps."

In "After Dogmatic Theology, What?" by G. B. Stebbins, we find (page 126) the following fact, which beautifully illustrates the emotional side of the spiritual philosophy—emotional yet strengthening and rational:

"Man needs to get outward glimpses of the immortal life, that his interior sense of immortality may gain wealth and power; and the time has come in the progress of the race when these glimpses and visitations can be more frequent and satisfying than ever. The dear immortals have their mission of guardian care and tender affection for us, which it is pitiful blindness to ignore, and shallow folly to laugh at.

"A bereaved mother once told me of her grief at the loss of her child. Like Rachel of old 'she mourned and refused to be comforted' until the agony of her grief, her tears in sleepless nights and through hopeless days, made her husband fear for her health and life. One morning he awoke to see her features sweetly serene, to hear her voice calm and peaceful, to see her go about her household duties cheerfully. At last he expressed his hopeful pleasure, and she said to him: 'In the night, wakeful and weeping, all at once it seemed as though unseen hands had laid our baby at my side. I felt its warmth. I was thrilled with joy as its tiny fingers touched my face and the fragrance of its breath came to me. I held it an hour, lying in sweet rest, and its dear presence feeding and filling my heart and soul. I knew it was not to stay, but it was so blessed to *know* that it lived and was with me. I felt I should *never lose it*, that a sense of its life and presence would last. All at once it was gone, but I had peace and hope.' That 'peace which passeth all understanding' is with that mother yet."

A Holiday Present for Mrs. E. V. Wilson.

To the Editor of the Religio-Philosophical Journal:

We are credibly informed that Mrs. E. V. Wilson has, thus far, received comparatively nothing from the efforts that have been made by the Spiritualists to raise a sufficient sum of money for her to enable her to pay off the mortgage of $12,000 upon her farm; and that, if something better is not speedily done, the law must take its course and the farm be sold, which will leave her and children (one of whom is a hopeless invalid for life), utterly destitute. In consideration of the long, laborious, faithful and self-sacrificing services of Mr. Wilson as a public medium and lecturer, the Spiritualists should feel it to be a pleasure as well as a duty, to place his family beyond the reach of want by paying off the mortgage upon the farm which he left them. This can easily be done, and no one will feel the expense, if every reader of this appeal will send Mrs. Wilson the sum of $1.00, or more, if they will, as a holiday present. Whatever is sent should be sent to Mrs. Wilson herself, so that she will get it at once. Address her as follows: Mrs. E. V. Wilson, Lombard, Ill. A trifling contribution from each one will make the coming holidays the most joyous and happy ones, no doubt, that Mrs. Wilson has ever experienced.

MRS. MARY HOLLIS BILLING,
MRS. AMANDA M. SPENCE,
PAYTON SPENCE, M. D.

New York, Nov. 26th, 1880.

In justice to all concerned we deem it our duty to say, that the foregoing letter was written under a misapprehension of the facts. Instead of $12,000 being sufficient to clear the farm it requires nearly $17,000, and the value of the place is not at the outside figure over $20,000. We join our esteemed correspondents in their appeal for contributions to Mrs. Wilson and family, but suggest that the money be sent with the distinct understanding that it shall *not* be deemed as a donation toward the hopeless task of lifting the mortgages or paying the interest thereon, but shall be sacredly held and used for the relief of the personal wants of the family. Mr. S. B. Nichols, 467 Waverly avenue, Brooklyn, New York, is secretary, and Mr. Henry J. Newton, 128 West 43rd St., New York City, is treasurer of an association for raising funds. As these gentlemen are already officers of a society interested in the work, it would seem best that the funds should pass through their hands, hence we would recommend that donations be sent to either one of these gentlemen.

Holiday Books.

The custom of holiday presents is pleasant, natural and cheering. No present more fit than a book, no book so fit to keep the sacred spiritual light in brightness, in the home and with our friends, as those devoted to the ideas and facts of the New Dispensation. No books like those that instruct and ennoble, while they entertain and delight. Good books cost no more than shallow and poor ones. Wise choice is what we need. Spiritualists and liberals, stop and think, and then select holiday books from our list on the 7th page of RELIGIO-PHILOSOPHICAL JOURNAL.

We give a few titles of some of the best, and refer to the list for more, and for prices, etc. Order by mail, or come and see for yourselves:

"Transcendental Physics," "Séances with Henry Slade, by Professor Zöllner, Leipzic, Germany"—learned and honest.

"The Religion of Spiritualism, by Rev. Samuel Watson, Memphis, Tenn.,"—new and valuable.

"New England Witchcraft explained by Modern Spiritualism, by Allen Putnam Mass.,"—curious and interesting.

"Scientific Basis of Spiritualism, by Epes Sargent, Boston"—of great value.

"Ethics of Spiritualism," "Arcana of Nature," and "Arcana of Spiritualism," by Hudson Tuttle—all of permanent worth and interest.

"Animal Magnetism, by Gregory, and same by Deleuze—scholarly and excellent.

"After Dogmatic Theology, What?" "Poems of the Life Beyond," "Chapters from the Bible of the Ages," by G. B. Stebbins—the first new and valuable; the large sales of the others show their worth.

"Modern American Spiritualism" by Emma Hardinge—a history that all should have.

"Principles of Nature," by Mrs. Maria M. King—valuable and thorough.

"Our Planet," "Radical Discourses," etc., William Denton's well-known and excellent works.

"Poems of the Inner Life," and "Poems of Progress," by Lizzie Doten—golden and beautiful.

"Startling Facts in Modern Spiritualism," by Dr. N. B. Wolfe—of standard value.

"Truths of Spiritualism" by E. V. Wilson—remarkable experiences of a seer.

"Identity of Primitive Christianity and Modern Spiritualism" by Eugene Crowell—comprehensive and admirable.

"Morning Lectures," by A. J. Davis, and all his well-known and standard works.

"Our Homes and Employments Hereafter" by J. M. Peebles—new and full of interest.

"Modern Thinkers," by V. B. Denslow, LL.D.—able and valuable to liberal thinkers.

"Light and Color," by Dr. E. D. Babbitt—of rare scientific value.

"Stories of Infinity," by Camille Flammarion—curious and interesting.

These and others on our list, or any standard work, will be promptly sent, as ordered, or we will be glad to furnish friends and subscribers at our book-store, and give the greetings of the holiday season personally.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Thirty cents pays for this paper 12 weeks to new trial subscribers.

$2.80 pays for this paper 15 months to new trial subscribers.

Mr. John. Tod, Victoria, Vancouvre Island, has kindly sent $5.00 for Prisoner's Fund.

C. B. Hoffman writes: The JOURNAL is simply magnificent, and is bound to do much good.

W. Stainton Moses, of London, says that W. Irving Bishop succeeded in making £400 out of the easily-beguiled Scotch, by "exposing" Spiritualism.

Less than thirty days now remain in which new trial subscriptions can be sent in at reduced rates. We ought to receive 1,000 per day until January 1st.

ATTENTION CORRESPONDENTS.—Do not send us postage stamps of larger denominations than one, two, or three cents, and send these only for fractions of a dollar.

Silas Arthur, the musical medium, desires to travel during the present winter with some first-class lecturer. Address him at 3,525 Prairie avenue, Chicago, Ill.

Dr. Peebles has just closed a series of 8 lectures before the Liberal Society in Orange, Mass. Mrs. E. H. Britten speaks to this society during the month of December.

"The Scientific Basis of Spiritualism," by Epes Sargent, price $1 50; postage 10 cents extra. A valuable book of scientific research, which ought to be in the library of every thinking man and woman. For sale at this office.

Dr. J. O. Phillips, Secretary, writes that he has arranged with the C. N. W. R. W. to carry passengers from Burnette Junction, Oshkosh and Ripon at one and one-fifth fare for the round trip to the forthcoming meeting at Omro, December 10th—12th.

Owing to the immense quantity of second-class mail matter delivered at the Chicago postoffice by different publishers on the same days the JOURNAL is mailed, the postal clerks claim it is impossible to send it off promptly, hence some of our subscribers are occasionally disappointed in getting their paper the same week. We shall see if the matter cannot be remedied.

Mr. G. W. Balcom, a magnetic healer who comes with high recommendations, has located in this city at number 1 South Wood street, corner of West Lake street. Mr. and Mrs. Balcom will, we presume, be happy to make the acquaintance of Spiritualists in the city. Mrs. Laura Andrews, a good magnetic healer, long a resident of the city, is located at the same number.

Although we had materially increased our quantity of paper, we ran short several hundred copies last week owing to the increased demand. We trust our new readers will not get out of patience before receiving this explanation.

Dr. J. K. Bailey spoke at Bear Lake, Pa., Nov. 14th; at Lottsville, Pa., Nov. 16th. His meetings advertised for Nov. 21st and 22nd, at Concord, Pa., were abandoned, owing to severe storm. His address, until further notice, is Milan, Ohio. Dr. Bailey is a lecturer of wide experience. We notice our eastern exchanges comment favorably upon his work during the past season.

"Real Life in the Spirit Land," by Mrs. Maria M. King, is a work which has had a good sale for several years. Many who have read it declare that one can get no clearer idea of that land than is presented in this book. The fifth edition is now printing. Price one dollar, postage eight cents. The second edition of volumes two and three "Principles of Nature," by the same author, will soon have to be put to press as the first edition is nearly exhausted.

Mr. William Bagley sends us a list of subscribers and writes: "I beg leave to make a special request to my brother, that he gives it a careful reading, and sends to the JOURNAL his approval or disapproval of the principles therein taught, and any criticisms he may think proper to make, and this will greatly oblige one who is anxious to receive more light." The editor trusts that Mr. Bagley's relative will meet this courteous request in the same spirit of fairness and brotherly interest in which it is evidently made.

Prof. Wm. Denton writing under date of Nov. 23rd, says:

> If I was not writing considerable for the JOURNAL just now, I should be inclined to say, you are issuing almost pure gold every week, the genuine intellectual article that has the ring which the cultivated mind recognizes at sound.
>
> The articles on organization are excellent, and I think the plan you recommend is practical. The church of the future must be built in accordance with the general features you there present.
>
> The work of Zöllner, though I think poorly translated, marks a new era in Spiritualism. The man who wishes to see the impregnable basis on which Spiritualism rests, should read it. Sargent's new work is, I think, the best on the subject that has issued from the American press. He is doing royal service to humanity.

Brooklyn (N. Y.) Spiritual Fraternity.

The announcement that the world renowned Dr. Henry Slade would be present and speak before our Fraternity, attracted a very large and appreciative audience this evening; and as this was an experience meeting, it was as usual very interesting. Dr. Slade was the guest of the writer while stopping in Brooklyn, and while at the tea table some remarkable physical manifestations occurred. Judge P. P. Good was present and witnessed them, and he was invited to speak at the opening. The Judge paid a glowing tribute to the transcendental powers of Dr. Slade, and said that, while in England and on the Continent the past Summer, he heard the Doctor's labors spoken of in the highest terms among learned and cultured people, and he said that his services as a medium could not be overestimated. He urged upon all who had not enjoyed a séance with him to embrace the earliest opportunity to do so, promising to all entire satisfaction.

In regard to the manifestations occurring at the house of Mr. S. B. Nichols, the Judge said: "As we sat down to the table, we were greeted with loud raps upon the same, which startled Dr. Slade, as it was unexpected and not very welcome to him. It proved to be Owasso with other spirit friends, who expressed their delight at being with us. The raps of Owasso were so loud and heavy that they jarred the large dining table. Other raps were made very gently, which claimed to be produced by Jennie Dixon. The large table was moved without our touch; several members of the family were touched by spirit hands, and the raps were heard on different parts of the table, on the floor and on the doors of a side-board. The spirits seemed to be attracted to me, and I felt their hands about me, and as I sat next to Dr. Slade, the power seemed to be very strong. Dr. Slade put his left hand upon the back of my chair, his right resting upon mine on the table, and I was lifted squarely six inches from the floor in my chair. I could feel the power, and it seemed as if hands were both sides of me with a very strong lifting influence. The manifestations came spontaneous and were vere convincing and satisfactory."

Mrs. Mary A. Gridley was the next speaker, who said that in former years it had been her pleasure to sit with Dr. Slade, and the materializations that she witnessed in his presence, were in the highest degree satisfactory, and that there was no need of crucial tests, for the phenomena, of whatever kind, were overwhelmingly convincing to skeptic and believer alike, and all who visited him would be glad of the opportunity.

Dr. Slade was invited to the platform, and he was greeted with a torrent of applause, which continued all through his remarks. On taking the rostrum he was controlled to give a short invocation to the All-Father, and it was received with a cordial response. He related some of his varied experiences, spoke how he was sick, apparently in the last stages of consumption, and some friends who came to see him, asked for a lock of his hair to take to a medium. He did not even know what this was, but one of his friends, who was somewhat of a medium, wanted to have a circle, so the Doctor was bolstered up in a chair, but no manifestations occurred. The second night the Doctor felt a spirit hand grasp his arm, and then it was that the spirit Owasso, who had been so long with him, took possession of him and said that he had come to cure him, and that he would live many years, and be an instrument of great power, all of which had been completely verified. He gave many interesting incidents of his life abroad, and related many facts of deep interest to all present. He said that when on the ship, coming from Australia to San Francisco, having been paralyzed for five months—his right side, right arm and leg—the ship surgeon said he would never be well again, but would shortly die. His spirit friends assured him that on his arrival at San Francisco, that he would be restored to health, and named the very day when it would be accomplished. On his arrival at his hotel he was called upon by a medium and magnetic physician, who said he could cure him, but he must not let any one know it, or that it was done by spiritual forces. Dr. Slade said he rebuked the medium for his cowardice, and declined to be restored to health under any such conditions. Another medium and healer, Dr. McClellan, called upon him and in fifteen minutes he was restored to comparative health, and could then use his right hand to write, which he had not been able to do in five months.

The Doctor is an easy and fluent speaker, and was listened to, with absorbing interest. He is apparently in good physical health, stands six feet, and of gentlemanly appearance, and wins the respect at once of all who listen to him, and at the close was greeted with prolonged applause.

Fred Haslam was the next speaker, and among other things related how he visited Dr. Slade five years ago, and who clairvoyantly examined his wife and named a disease which then he did not believe was the difficulty, but which diagnosis was confirmed through other mediums years later, and if he had followed the directions through Doctor Slade, his wife would have been saved many years of suffering.

Capt. D. P. Dye also paid a very high tribute to Dr. Slade's powers as a medium, and among other things related how his daughter materialized through his mediumship several years ago, and appeared in her bridal dress in which she was buried eight months after her wedding. He requested his daughter to dematerialize, commencing at the feet and ending with the top of the head, which was done. This was without cabinet or darkness, and was very convincing and satisfactory.

D. M. Cole was the last speaker who said he could not see that the varied phenomena related proved individual identity at all.

Dr. Slade has promised to be with us again Friday evening, Dec. 3d, when Prof. Henry Kiddle is to lecture on the "Bible and Spiritualism." Prof J. R. Buchanan is to speak for us Dec. 10th. Subject, "What shall we do." Our meetings increase in attendance and interest each succeeding week.

S. B. NICHOLS.

467 Waverly Ave.

Thanks are due to the following for sending in clubs for the JOURNAL: J. B. Young, Marion, Iowa; S. E. Ruks, Sunny South, La.; Geo. M. Paul, Osceola, Iowa; Geo. White, Washington, D.C.; W. Bagley, Peru, Neb.; Maria M. King, Hammonton, N. J.; E. A. Carpenter, Wellsville, Kan.; O. Lagrange, Salinas, Cal.; C. Fannie Allyn, Detroit, Mich.; P. E. Farnsworth, New York, C. B. Hoffman, Enterprise, Kan.; A. B. French, Clyde, Ohio; Adelia C. Moore, Genoa, N. Y.; Dr. A. L. Foreman, Milton Ill.; J. A. Unthank, Bell Creek, Neb.; J. H Butler, Los Angeles, Cal., and many others.

Business Notices.

WHILE other articles of their kind are largely adulterated, Dr. Price's Cream Baking Powders hold their unshaken position in the estimation of thousands as the *purest*, best, and cheapest.

SEALED LETTERS answered by R. W. Flint, No 327 Broadway, N. Y. Terms: $2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular. 21-23tf

D. P. Kayner, M. D., Clairvoyant and Magnetic Healer, has returned to his office, Room 53, 94 La Salle Street, Chicago; and is again ready for business See his advertisement.

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December 17th, Wm. C. Bowen.
December 24th, A Christmas Meeting.
December 31st, an Experience Meeting and a review of years work.

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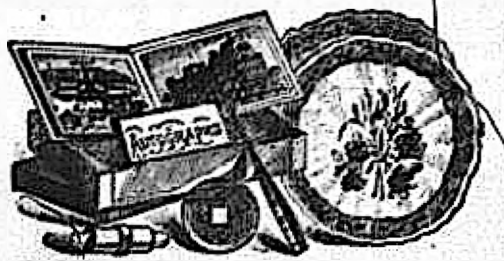

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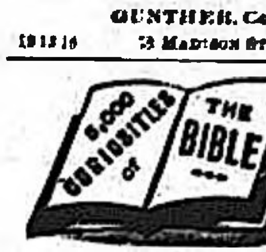

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By the red flame in my blood.
By my nerves' electric thrill,
By the passion of my mood,
My concentrated desire,
My undying, desperate love,
I ignore Fate, I defy her,
Iron-hearted Death I move.
When the town lies dumb with sleep,
Here, round-eyed I sit; my breath
Quickly stirred, my flesh a-creep,
And I force the gates of death.
I nor move nor speak—you'd deem
From my quiet face and hands,
I were tranced—but in her dream,
She responds, she understands.
I have power on what is not,
Or on what has ceased to be,
From that deep, earth-hallowed spot,
I can lift her up to me.
And, or ere I am aware
Through the closed and curtained door,
Comes my lady white and fair,
And embraces me once more.
Though the clay clings to her gown,
Yet all heaven is in her eyes;
Cool, kind fingers press mine own,
To my soul her soul replies.
But when breaks the common dawn,
And the city wakes—behold!
My shy phantom is withdrawn,
And I shiver lone and cold.
And I know when she has left,
She is stronger far than I,
And more subtly spun her weft,
Than my human wizard eye,
Though I force her to my will,
By the red flame in my blood,
By my nerves electric thrill,
By the passion of my mood,
Yet all day a ghost am I,
Nerves unstrung, spent will, dull brain.
I achieve, attain, but die,
And she claims me here again.

A Curious Experiment with a Materializing Medium.

To the Editor of the Religio-Philosophical Journal.

Perhaps the following facts of spirit materialization, which took place some time last winter in my presence, may interest some of the many readers of the JOURNAL. At one of the sittings alone with my medium, I asked Miss Fleetwood (the leader of the spirit band), who was materialized and stood by me talking on many different subjects, if it would not be possible for herself or some one of the band, to appear in the light, if possessing a covering impervious to it. She thought it could be done, and if I would provide a proper covering, so as not to admit the light, they would try it. I had a garment made from glazed cotton, sufficiently large to cover the whole person, with a foot or so falling loose on the floor, so as to exclude the light. This covering had a hood for the head, with drawing strings around the throat and sleeves closed at the end of each, and when finished we found no light could penetrate through it, no matter how bright. A time was set for the trial of my experiment; after carefully looking to see that we (medium and myself) were alone, I locked the door, and we took our seats—he on one side of the room and I on the other. The manner of proceeding ordered by the leader, Miss Fleetwood, was that one of the spirits, Miss Pringle, should wear the garment, and I should take her arm and walk around the room, the medium having, before we started on our walk, lighted a parlor match. This was the programme.

Well, as I said, having taken our seats, our spirit friends came as usual, and were much elated at the prospect of our experiment being a success. They brought the garment from where it was hanging on the opposite side of the room, and placed it on my knee, where it remained for a short time. Then Miss Pringle and Miss Dudley came to me. Miss D. took the garment and adjusted it on Miss Pringle. I then made each of them give me their two hands—Miss D.'s were naked, warm and perfectly material; Miss Pringle's were perfect also, but were inside the sleeves of the dress. I then had Miss Pringle speak to me inside her dress, her head being inside the hood; this she did. I then having hold of both their hands, they spoke to me, both at once saying, "Yes, I am ready." Miss Dudley then said that she would take a walk first in the dark to determine how Miss Pringle succeeded with such a dress on. I took hold of each by the arm and we walked around the room, they piloting me through the chairs scattered here and there, safely back to my own seat. All now being ready for the light, and Miss D. having vanished, Miss Pringle told the medium to strike his light, which he did, and we both started on our walk, I having hold of her arm. I felt of her body inside of the dress, and it was a perfect human female form. After walking through the room, we then stood before the medium, who was still holding the lighted match in his hand. While thus placed I felt the form tremble, then totter, and then the dress fell upon the floor—nothing but the dress! We had just time to see the dress perfectly, and that there was nothing but the same, when the parlor match was burnt out, and we were again in darkness, but hardly had I time to appreciate my position, when Miss Dudley clapped me on the shoulder saying how rejoiced all were at the success of the experiment. Miss Pringle was not able to come any more at that sitting—her power was exhausted.

We have tried this experiment twice since with equal success, but circumstances over which we could have no control, made us give up sitting for a long time. In my next I will give you the particulars of their materializing in the bright sunlight.

R. ARNOLD.

Toronto, Canada.

Organization.

To the Editor of the Religio-Philosophical Journal:

In the JOURNAL of Nov. 6th I find outlined a plan looking to the organization of local liberal societies in the towns, cities and hamlets of America; a system which, if it could be carried forward to a successful outworking, would redound greatly to the advantage and general weal of liberal thought in our midst. That such a line of procedure may be inaugurated and pressed to a successful issue, is, of course, my earnest prayer; however, past experience in the field of liberal and spiritual organization is not so full of promise for future usefulness in that regard as we could wish. Let us hope the future will do better for us than the past has done.

The system outlined in the JOURNAL, seems as comprehensive, and still as simple, as one could wish. I scarce see how it could be much improved; everything seems to have been provided for; and in my opinion it serves as an all-sufficient basis upon which, with more or less modification according to the peculiar circumstances of individual cases, a thorough working fraternity of earnest truth seekers can and ought to be established in every community. An absolutely free platform being provided for in the workings of the system, no just grounds of complaint could be made of the superior advantages afforded one line of thought over another. No good reason exists why different phases of liberal thought may not work in unison for mutual ends, the elimination of the truth inherent in each, to be measurably secured by comparison of views, the presentation of the best thoughts and facts of all. A spirit of fraternal emulation might pervade the efforts of each one, the objects of the brotherhood being thereby so much the more advanced.

The utility and desirability of such associative action as is unfolded in the JOURNAL's system, no one, I presume, will doubt; the problem to be solved is, can it be successfully carried out to any great extent? Are the heterodox and progressive elements of our population prepared to take hold of and practically inaugurate such educational and humanitarian associations as we are now considering? We know they ought to do it; but will they do it? Time alone can tell.

WM. EMMETTE COLEMAN.

Presidio of San Francisco, Cal.

Michigan State Meeting.

The Michigan State Association and the Van Buren County Association of Spiritualists and Liberalists, held a Union Quarterly Meeting at Paw Paw, Van Buren Co., Nov. 12th to 14th inclusive. Longwell's Opera House was engaged for the occasion, and every arrangement was made for the comfort and entertainment of friends coming from abroad. L. S. Burdick, of Kalamazoo, President of the State Association, being also President of what is known as the "Van Buren and adjoining Counties Society," was present, and presided. The weather had been very unpropitious for several days, but on Friday afternoon as the first session was called to order "the mists had rolled away," and like the sunshine of truth, which shall shine upon us in the coming days, shone the sun from a clear sky, and with true and earnest zeal seemed to inspire all present for the work before them.

The speakers present at the first session were: Mr. A. B. French, Clyde, Ohio; Mrs. M. C. Gale and Mr. M. Babcock of Michigan.

Short speeches from each one of the speakers occupied the afternoon.

The evening session was opened by the reading of a poem by A. B. French, entitled "Whistling in Heaven." Mrs. Mary C. Gale was the first speaker for the evening, taking for her subject "The Future Life, or Life after Death." Mrs. Gale was followed by Bro. A. B. French on the same subject.

The Saturday morning session was opened with conference for one hour, after which M. Babcock, of St. Johns, occupied the forenoon, taking for his subject "Superstition."

The Saturday afternoon session opened with a song by a troup of professionals known as "Donavin's Tennesseeans." After an essay by Mrs. M. Babcock, of St. Johns, on "Intellectual Progression," and another song, A. B. French gave the afternoon address. Subject, "The Power and Permanency of Ideas." He was listened to with the deepest interest, holding his audience from first to last with a power which few speakers possess.

Saturday evening session. Mrs. R. A. Shaffer, Chairman of the Finance Committee, being the only one of the committee present, E. L. Warner, of Paw Paw, and Mrs. Fisher, of Kalamazoo, were appointed to act in their places. During this meeting Mr. Babcock, by request, related the "Quail Story" found in the Bible. A. B. French read a poem, entitled "The Stylish Church." Mrs. E. C. Woodruff, of South Haven, gave the evening address. Subject, "Is there a Balm in Gilead?" Her address was short, but she never fails to interest her hearers. At the close of her remarks the meeting adjourned to 9:30 Sunday morning.

Sunday morning Mr. A. B. French gave the address. His subject was "Theism against Atheism; Spiritualism against Materialism." He gave his reasons why he inclined to "Theism against Atheism," and said, "The human mind has no power or capability to comprehend the Infinite Being. Man apprehends that which he has no faculty to comprehend."

The afternoon was opened by M. Babcock, who spoke for one hour on the subject, "What shall we do to be saved?" He was followed by Mrs. E. C. Woodruff, who said she should not ask "What shall we do to be saved?" but "What shall a man seek to save?" Her words were deeply interesting and instructive.

Sunday evening was occupied by fifteen minutes speeches by each of the four speakers. Mrs. M. C. Gale was the first speaker, followed by M. Babcock. Mrs. Woodruff was the next speaker and commenced by saying, "He who obstinately refuses to investigate any subject impoverishes himself." Mrs. Woodruff was followed by Mr. A. B. French, who gave the closing address of the meeting. He said Bro. Babcock came there to tell us what he did not believe, while *he* came to tell us what he did believe, and he had not yet told us half of what he believed. The evening proved a very interesting one indeed. The entire three days were made unusually interesting and enjoyable. Every one seemed determined to do their part towards making it pleasant for every one else. The exercises were varied. Music and singing was furnished by Miss Happin, of Paw Paw; Mr. Bigelow, of Kalamazoo; Mrs. Babcock, of St. Johns; Mrs. Spinney, of Detroit; with occasional congregational singing. The singing by the "Tennesseeans" was also a very pleasant feature, and added not a little to the harmony of the occasion. Every one felt free to speak their own ideas and sentiments, and were at the same time willing to accord the same privilege to others. And the most perfect harmony prevailed throughout the entire meeting. It was resolved that a vote of thanks be tendered to the citizens of Paw Paw and the friends who had contributed so generously to the entertainment of the friends from abroad, for their kindness, sympathy and hospitality extended to all. A feast of good things were spread out and all were welcome. Spiritualists, Liberalists, and Materialists stood side by side on the same rostrum, each spoke their own sentiments, and in their way filled their mission, and did their own work without one breath of discord or inharmony, proving themselves *liberals* in sentiment as well as in name.

MISS J. R. LANE,
Secretary M. S. A. of S. and L.

The Future Life.

[Boston Journal of Chemistry.]

Years ago, in the days of Bishop Butler, very much stress was laid up in the analogies in nature illustrating and supporting the idea of a future life, and the treatises then written were models of intellectual power and patient research. A great impression was produced not only upon uneducated but educated minds. Since that period science has progressed with giant strides, and at every step has so largely added to the list of striking analogies or incidental proofs that the illustrations of early date seem few in number and dwarfed in proportion and force. The idea of an unseen immaterial existence involves, also, the idea of unseen activities and correspondences in the rayless realm. The most stolid of us cannot fail to be impressed with the beautiful analogies which recent scientific discovery affords. Do we not, every day converse with unseen friends long distances away, do we not recognize their familiar voices, in homes separated from us by rivers, woods and mountains? These voices come out of the darkness, guided by a frail wire which science provides as a pathway. Even when the curtain of night is drawn about us the voices are heard, and we have not the shadow of a doubt of their integrity and identity.

And further, have we not analogies of sight which startle us by their significance? Is it not true that when abroad we are open to the view of unseen observers long distances from us, and our every act and movements known? The excellence of optical instruments is such that we have seen the motion of the lips of persons in conversation, while sitting on a house balcony three miles distant, the observed, of course, wholly unconscious of being seen by any one. If our friends in this life, dead to us, (hidden as they are by the shroud of space), can be seen and we can hear their voices, their shouts of laughter, the words of the hymns they sing, the cries of the little ones in the mother's arms, is it very absurd to anticipate a time when those dead to us by the dissolution of the body may, by some unknown telephony, send to us voices from a realm, close at hand, but hidden from mortal vision?

We have no proofs to offer that this realm of the departed, this home of the soul, is close at hand, but is certainly more reasonable and sensible to adopt this hypothesis than the popular one of a material world or place, somewhere afar off in the depths of space. One view seems possible, the other absurd.

"Worth While to Read."

The RELIGIO-PHILOSOPHICAL JOURNAL; this able exponent of Spiritualism broadens its view to cover every field of reform, aiming to be an educational newspaper in the fullest, fairest and most renovating sense. Nov. 6th it marked out its course in very interesting editorials which our patrons will find it worth while to read. The uniform isolation felt by all who emerge from the degrading superstitions of Christianity, and the need of knowledge and wholesome association everywhere apparent, emphasize the JOURNAL's call to action, which we hope will evoke a general and generous response. Specimen copies free....—*The Word, Dec., 1880.*

Energy.

To the Editor of the Religio-Philosophical Journal:

As readers of the JOURNAL indicate superior discrimination in their selection of reading matter, we desire their critical aid in deciding a fundamental question, and therefore we present a few leading facts in support of the proposition that energy is a potential intellect, developed and individuated through organic operation. It is difficult to intelligibly compress so broad a subject within the limits of a newspaper article, but the importance of the subject justifies the attempt. If we can establish the proposition, it will harmonize religious discordance and confer untold benefits upon coming generations. To understand the philosophy of a truth, is essential to its realization. One error hides a thousand facts. Knowledge of the conservation of force has obviated mistakes of the past, which rose from the supposition that when motion disappeared, it became obliterated from the universe. Let it be understood that all existence is eternal, except condition which implies progression, and a brilliant train of verities, hitherto beclouded, shine forth with a luminosity that lights below, above and beyond. The generally received opinion that life is the consequence, and not the cause of organic arrangement, has no foundation in fact. The lower Rhizopods exhibit life without organization. Seed cannot germinate without life. At whatever period of growth should life depart, the organism withers and disintegrates.

Then life is not a dependent, but the pre-existing architect, that initiates, builds and sustains all growth. Life is the "divine breath" that animated Adam's clay. Life is universal energy; it is action; action is attraction and repulsion, for without opposite forces there could be no action. Then life is polarity, the overruling vitality that animates and regulates the universe. From a nucleus, by adding units to units, polarity builds the crystal. By the same process, plants and animals are organized. The tendency of crystal arrangement is to a fixed principle of symmetry. The same function shapes the plant and animal. Mixed substances change the form of a crystal. The same law works infinite variety of form with the plant and animal. Symmetry only changes with the change of composition or the interference of external relations. The germ absorbs physiological units from its parent and so reproduces parental likeness, which explains why the acorn becomes the oak. Another function of force repairs a broken crystal. And so it heals the bruise of a plant, and new shoots take the place of a shattered trunk. Animal wounds cicatrize, and lost limbs are fully restored, as with the lobster. Here are four points of exact likeness in functional exercise throughout the mineral, vegetable and animal kingdoms. The analogy of this uniform display is of the strongest evidence, that it is by the operation of one and the same agency, which is polarity. If man is a "microcosm, the condensed embodiment of every force," this secures a rational process of integration by which polarity epitomizes all things in itself. Nature works not in vain; but to build merely to demolish, would be the extreme of triviality. That development of mind keeps pace with increased functional structure, is in accordance with scientific lore. Prof. Agassiz, though not agreeing with Mr. Darwin that there is anything like a personal link, admits that "man is the end towards which all the animal creation has tended from the first palæozoic fishes," but says "the link is a higher and immaterial nature." As mind is the "immaterial nature" referred to, it becomes a query how else it can rise from the lowest vertebrate and crown the highest with human intellect, except by gradual steps from the lowest to the highest?

This rising from the vast deep, may possibly account for the numerous sharks that infest society—at least, it explains the necessity of re-incarnation for their remote salvation—if indeed they do not disintegrate in accordance with Mr. Case's hypothesis. (Excuse the digression.)

We know the great process of organic evolution is from the simple to the complex; and the unfoldment of mind through this process necessitates individuality and the unity of whatever gain is made through one organism until it reaches another, and so on to the completion of a "microcosm," or until it becomes a progressive power independent of further material aid.

It is an axiom that nothing can be extracted from a substance, which that substance does not contain; therefore, every animal sense and mental faculty that is developed from matter and force, must have inbeing with them. Ponderous globes that revolve through space, feel the influence of each other's force, and obey it. This feeling developed to consciousness, becomes pleasure, pain, love and hate, according to condition. Plants exhibit a more advanced state of feeling. Flowers feel and seek the effect of light. Some open at the rising and close at the setting of the sun. The Dionea or Venusses fly trap feels the touch of a fly's foot, and gives signs of consciousness equal with the Sea-Anemone which throws its poison lasso to catch its prey.

According to Herbert Spencer, "the organs of the special senses are every one of them developed from the dermal system," which is the seat of nervous feeling. As the intellect is developed from the senses, there is close connection between feeling and the mental faculties. But the action of blind force in the adaptation of structure to functional ends, is a perfect representation of the highest faculty of reason, and is often cited as evidence of design. The distinction between this force and instinct is only of consciousness—both act without knowing why. Reason traces effect to its cause and learns how to give law by the counteraction of forces, and thus becomes the master of all below it. Mind is a constant manifestation of energy; therefore it is a progressed state of that eternal force, still onward! onward! through ages progressing, winding its way until identity is absorbed in the "Great Central Brain"—too remote even for angelic cognition. Thus all of the faculties of mind are latent properties of energy, developed and individuated through organic operation.

This theory is no guess, for it is based on science, supported by the full strength of analogy, and proved by deductive logic. It is in harmony with all known facts, nor does it conflict with the declaration of our best seers. Best endeavor fulfilled, we resign the subject, for completion or refutation, to better scholars and more profound thinkers.

A. PIERCE.

Prof. Denton's Lectures in New York.

A New York correspondent writes that Mr Denton's course of lectures in New York, during the second week of November, were a brilliant success. Prof. Denton gave his course on Geology at Republican Hall and lectured two Sundays at Cartier Hall on "Death and the Future of our Planet." At the conclusion of one of his lectures, Prof. J. R. Buchanan read the following letter:

PROF. WM. DENTON, *Dear Sir:* In behalf of the enlightened audiences who have listened with unflagging interest and pleasure to your very able, eloquent and instructive course of lectures on geology, just terminated, we wish to tender our thanks for your services to mankind in the cultivation and advancement of science, and to express the hope that before you leave our country we may again have the pleasure of listening to your brilliant expositions of science and philosophy.

We wish to assure you, also, that although the profound original teacher seldom basks in the sunshine of general popularity, you are already justly appreciated and recognized by many as entitled to an eminent rank among the most distinguished philosophers and scientists of the present century, and as such we would commend you to the kind regard of the enlightened of other nations, and shall watch with friendly interest your progress to a world-wide fame.

Jos. Rodes Buchanan, M. D., Charles Dawbarn, E. C. Leonard, Charles Partridge, Louis V Wilder, M. D., E. B. Foote, M. D., Wm. H. Atkinson, M. D., Wm. Britten, B. M. Lawrence, M. D., N. M. Phillips, A. Johnson, J. B. Webb, F. F. Lucy, J. L. O'Sullivan, H. H. Fish, Henry J. Newton, Alfred Weldon, J. B. Loomis, Wm. White, M. D., Jas. V. Mansfield, R. Wright, D. S. Baker, M. D. Smith, Edwin Leach, Titus Merrit, Charles H. Keech and others.

Our excellent and interesting contemporary, the RELIGIO-PHILOSOPHICAL JOURNAL, makes the liberal offer of sending the paper to new subscribers, for a three months' trial, for the small sum of *thirty cents*. We should suppose that every Spiritualist, who is not already a subscriber, would hasten to accept the offer.—*Voice of Angels.*

A Morning with Dr. Henry Slade.

Although an old-time Spiritualist and one who has witnessed a great deal of phenomena, I had never had a séance with Dr. Slade, having met him only once in a public assemblage. I made an arrangement to have a sitting with him; it was on a clear bright sunny morning, crisp and invigorating. On entering the Doctor's rooms I was requested to lift up the table, to see that there were no wires or machinery of any kind. I sat down to the table, Dr. Slade being at my left on the other side. A small bit of pencil was placed upon one of the two clean slates, and these were placed upon my left arm, the Doctor holding them with his right hand, his left hand resting upon both of mine. Immediately I heard the crumb of pencil scratching on the clean slate; in a few moments raps were heard signifying that the message had been completed. On opening the slates I found the following intelligent communication in a clear legible hand, which read as follows:

"My dear friend, look well to the truth that is every day shining around you. This medium has stood alone in a strange land, and withstood the bitter storms of persecution, with his head above the dark waters of scorn and bigotry, whose waves of educated prejudice and ignorance have lashed with fury, but in vain. The germs of truth that he has scattered here and there will in time be crowned with success, for the little germs planted in the souls of thousands will grow and bring forth the sunshine of truth. So discourage no mediums; stand by them; help them to battle this wave of persecution, and your cause will prosper.

I am truly your friend,

J. EDMONDS."

This message is supposed to be from Judge John W. Edmonds, an old time friend and a prominent Spiritualist when in the earth life. I was then requested to write a question upon a slate. I wrote, "Will my old friend, L. G. Bigelow, say a word to me." I held the slate under the table with my right hand; it was pulled twice. I felt a hand on my knee, Dr. Slade's hands being in plain sight all the while. I got no writing while holding the slate, although there were a few scratches. I had brought with me a pair of double slates with hinges. A piece of pencil was placed between them. My left arm rested upon the slates, and both of Dr. Slade's hands were resting on my left hand. I heard the scratching on the slates, and the raps signified that the message was completed. On opening the slates, both sides were covered with a message in a clear, bold hand; it read as follows:

"My good friend, your loving wife is present with you, but is not able to communicate. You see I am always on hand to give you proof of my presence. I will show myself to you when the medium will allow me to come. We hope you will form circles at home, and we will come to you and give you all your souls long for. You must not have over five in your circle, and we can do better. Much good will be done by this medium's visit to Brooklyn. Your wife joins me in love for you all. I am your old friend.

L. BIGELOW."

These slates were not out of my sight a moment. This was from the best friend I ever had in the earth life; it is perfectly characteristic of him, and I have no doubt but what he will be able to materialize through Dr. Slade's mediumship, without dark cabinets, and in such a way as will prove his identity. One peculiarity in both writings was the omission of the middle initial to both names, probably to show that it was not mind reading.

A slate was then held by Dr. Slade; it was taken from his hand under the table and held up by some invisible influence at the side opposite to which I was sitting; Dr. Slade's hands were both in plain sight. The table, about three feet square, was raised up a foot or more from the floor. My feet were upon Dr. Slade's, and our hands were above the table. A small pocket compass was laid on the table before me; at request the needle would turn to the right or left. Dr. Slade held a slate under the table and I requested that the needle might turn clear around, and it did so ten times in succession. This experiment was first tried with Prof. Zöllner at Leipzic. All this phenomena occurred in the clear sunlight—no other persons being present. I believe all who visit him in the same spirit that I did, will receive as clear and satisfactory demonstrations as I did. Dr. Slade is now located at 238 West 38th street, and his rooms ought to be thronged with visitors.

S. B. NICHOLS.

467 Waverly Ave.

A Great Feast.

The Spiritualists and Liberalists of Michigan advertised that they would give a feast at Paw Paw, and that plates would be set for all. I was kindly invited and urged to be present, by their worthy president, Mr. Burdick. With some misgivings I finally concluded to accept the invitation. Now it seems strange that at such a meeting there should be a single man or woman so selfish and unjust as to wish that the plates of the materialists should not be provided with a little food suited to their taste. There were three splendid spiritual speakers who were to furnish food for such as were of their way of thinking, whilst there was but one (poor me) who was to deal out a little food for that class whose plates were waiting for a little something that they, too, might relish. If the Spiritualist don't like the food I deal out, all they have to do is to shove it one side, and leave it untouched. Surely, with three such splendid workers as were present upon that occasion, none unless a glutton need to go away hungry.

I see by the JOURNAL that friend Bigelow did not like my speech at Lansing; but a woman (a stranger) came to me and said, "I have been a Spiritualist for many years and I liked your speech better than any given by the Spiritualists that I have yet heard." But she being a woman probably was not a judge. There are some who say they still love the Bible and do not like me to ridicule it. Well, I'll be honest and say that I have no respect for a book that will damn a man on account of his honest opinions. And so long as I live, whenever I have the chance to ridicule the Bible, I'll do it. The statute laws of Michigan constitute a better book than the Bible. It says thou shalt not steal; if you do, you shall be punished in this world. The Bible says thou shalt not steal; if you do, you need not be punished in this world but you shall catch hell in the next world. Our law punishes as a means of reformation. The Bible punishment, is only for revenge on the part of he who is said to be a merciful God.

I have the kindest feelings towards the Spiritualists and rather like any religion that will have a happy existence after death, with no friends in hell; and although I may differ with the Spiritualists in my opinions, I like them for the good work they are doing. And notwithstanding there are a few among them who are somewhat bigoted, the great mass are liberal, and I like them. I would like to see all isms, dogmas and hobbies laid one side, and let all good men and women unite in the great work of overthrowing theology, and try to make the world better.

M. BABCOCK.

St. Johns, Mich.

Christian Spiritualism.

To the Editor of the Religio-Philosophical Journal:

The recent controversy in your paper relative to Christian Spiritualism, has waxed warm, eliciting deep thought and instructive information. However commendable it may be for learned men to express openly honest convictions, I apprehend, from some of their ultra views, that the hot blood brought over by the memorable old May Flower, is still coursing through their veins. Christian Spiritualism not only seems to be distasteful to some of them, but the very word Christian itself, is so obnoxious, that really we may at any time look for old Pluto's promised advent upon this mundane sphere as not far distant. There is some truth and a great deal of error in all religions, and Spiritualism lacks a great deal of being infallible.

Christianity with its many phases, is the popular religion of this country, and I am confident that it is ready to add to its faith knowledge, when this spirit of bitterness—I may say persecution—ceases; yes persecution—it can't be anything else, when Spiritualists vent their spleen upon Jesus Christ, in retaliation of the opposition to them by Pharisaical church people. We all revere the name of George Washington almost to adoration, for having liberated us from the British yoke. How much more should we concede to Jesus, the highest meed of praise for having taught the truth of spirit communion, even suffering death in advocacy of our dearest principles.

We are now flushed with glorious achievements breathing as it were an atmosphere of inspiration gifted as no people ever were, at last, to trail our glorious banner in the dust, prostituting our talent in vile vituperation, and wage a crusade against the man Jesus, because he was called Christ? That he was the anointed one, no Spiritualist dare gainsay. By no distortion of facts, can it be proven that he ever claimed to be anything else but a reformer and exemplar. Jesus knew full well, if those of his day became as himself, and walked in his paths, the scales would fall from their eyes and that their false God likewise would be abandoned at once. Admitting that the Christ, as personified in Jesus, was all a myth, can any human conception of ours picture to itself a more perfect ideal of a man, embodying such consummate beauty of character, at the same time practising so much self-abnegation? Are we so puffed up with false pride, so bigoted, so selfish as to object to any one (accepting the true spiritual doctrines) rallying around the standard of the great reformer who died on Calvary? The great truths of Spiritualism are unavoidably in full accord with what Jesus really was, (his characters) and not what he is reputed to be.

The whole plan of salvation of modern Christianity, is completely subverted by the resuscitation of this great representative of true spiritual philosophy, in his real character. Christian Spiritualism in contradistinction to other *isms*, if judiciously worked, is destined to revolutionize the entire orthodox interpretation of the Bible.

When once the clouds of superstition that obscure the vision and pervert the reason of benighted high churchmen, are rifted, they will intuitively comprehend the sophistry of lifeless theology, and break the shackles that designing priests have rivited upon them.

Daily, throughout our free country, we behold the charlatan advertising to cure all ills with a panacea; his career, of course, is ephemeral, and also we find the mountebank religionist becoming so excessively pious that he has to be watched. In fact, it behooves us Spiritualists to spiritualize ourselves, become more Christ-like; then the double edged Damascus blade of truth, will most assuredly cut asunder this intricate Gordian knot, and by removing all difficulties, become the undisputed masters of the situation.

JAS. GUILD, JR., M. D.

Tuskaloosa, Ala.

Where are the Reapers ready for the Harvest.

To the Editor of the Religio-Philosophical Journal:

Your article in the JOURNAL of of Nov 6th, under the title, "The Field that is White with the Harvest," meets my views in the main. It must be apparent to the great army of liberal thinking reflective men and women, who have grown away from the bondage of church creeds, that there is great need of a re-organized liberalism, on a broader and more comprehensive plan, where unity of purpose and grand results for the good of humanity, shall be the chief aim and desire, instead of magnifying and contending for non-essentials. While the plan suggested seems to cover the demand, and the theory is a plausible one, would it not be well to have quite a season of preparatory examination and consultation among all the liberal elements, and see if a fair representation of "Reapers are now ready for the harvest." A reformatory movement, be it ever so much needed, may fail or be retarded into slow growth by being too hastily started, without the coöperative power needed to hold it and guide it in the path of success. There are many characteristics and tendencies of the human mind to be overcome or modified. People are generally clannish and prone to multiply division lines on religious, political, social, and many other questions. Even our advanced Spiritualism is not free from establishing lines of difference, some of which are very faint to one with a broad expansive vision. Notice in many of the cities and large towns, the different societies of Spiritualists under the titles of "Christian," "Bible," "Free," "Progressive," "Independent" etc., etc. This shows how much such a plan as yours is needed to set our own house in order, that we may have a large united family with open arms and doors to welcome the strangers who fled from, or been thrust outside the church, on account of their opinions. Without some further qualification or explanation, I could not quite endorse the purpose of proposition no. 6. I am in favor of a free platform when erected as such, for the discussion of all subjects, not under the auspices of any Spiritualist society, but sustained by contributions or an admission fee, such as the famous "Rutland free Convention." Some of our most prosperous Spiritualist societies, especially in Massachusetts, have died or dwindled to very small dimensions by allowing every tramp speaker who had a special hobby, to ride it on their regular Sunday platforms. I like to listen to lectures on all scientific subjects, and discussions on agriculture, stock-breeding, politics, religion, Spiritualism and the social questions, but I prefer not to have them all at one dose on a Spiritualist Sunday rostrum. "Let every tub stand on its own bottom," to be used at a proper time and for its own purpose. In short, too much free platform and too little discrimination between quantity and quality of speakers, has been a curse to Spiritualism. Hoping to see a re-marshaling of all the liberal forces under one banner for the elevation of humanity and the establishment of "Peace on earth, and good will to man," I am ever for the truth.

NEWMAN WEEKS.

Rutland, Vt.

B. N. A. S., London, England.

The march of the seasons has again brought autumn round, and in accordance with the usual custom, the "British National Association of Spiritualists" resumed their series of "fortnightly discussion meetings" on Monday, Nov. 1st.

As these meetings are now quite a feature in the winter campaign of London Spiritualists, the following list of subjects and authors, as arranged for the present course, may prove interesting: Nov. 15th, E. T. Bennett, "National Organizations Among Spiritualists." Dec. 6th, Mr. Calder, President B. N. A. S., "Social Harmony." Dec. 20th, M. Theobald, "Mistakes of Spiritualists and Investigators." Jan. 17th, 1881, Dawson Rogers, "The proper attitudes of Spiritualists to public paid Mediumship." Feb. 7th, Rev. W. Miall, "Conviction, its basis and obligations." Feb. 21st, Rev. Maurice Davies, "An hour's communion with the dead." March 7th, Miss Arundale, "Re-incarnation." March 21st, J. J. Morse, "Mediumship in relation to health." April 4th, Mdme de Steiger, "Art and the supernatural." April 21st, D. G. Fitzgerald, "Spiritualism *versus* the Press and the outside public." May 2nd, Mr. Palmore, "Agnostic Spiritualism." May 16, Mr. F. F. Cook (Chicago), "Relations of Science and Spiritualism." June 6th, Mr. Stainton Moses, M. D., "What I know about Spiritualism and what I do not know."

Members and friends are admitted free to these meetings, and no doubt the present series will equal if not excel its predecessors. The National Association is deserving of all praise for promoting so useful and valuable an adjunct to the study of Spiritualism as the meetings in question.

Note from a Prominent Editor.

Andrew J. Graham, author of the best works on phonography extant, and editor of the *Student's Journal*, writes:

I have read with much pleasure the article in RELIGIO-PHILOSOPHICAL JOURNAL of November 6th about "Adler and Immortality." I shall make some extracts from it for the *Student's Journal* for December, and shall take occasion to call attention of phonographers to your paper as devoted to furnishing modern evidences of immortality. I think that Adler is very completely disposed of; but he represents a large class of minds who have lost faith in the evidences of immortality furnished by the Bible (they are too old and unauthentic) and they don't take pains to examine the modern evidences, and allow themselves to be dazed by dallying hypotheses under the name of science. To meet the needs of such and many more who don't have personal evidences, allow me to suggest that you have as a department of the JOURNAL, "Evidences of Spiritualism" (or Immortality), in which you will present modern evidences— say from the commencement of the Rochester knockings—a sort of summary selected from the whole body of spiritual literature, and which will in time be a sort of new bible—that is if kept running long in your Journal, a few facts each number.

Transcendental Physics.

An Account of Experimental Investigations from the Scientific Treatise of

JOHANN CARL FRIEDRICH ZOLLNER,

Professor of Physical Astronomy at the University of Leipsic; Member of the Royal Saxon Society of Sciences; Foreign Member of the Royal Astronomical Society of London; of the Imperial Academy of Natural Philosophers at Moscow; Honorary Member of the Physical Association at Frankfort-on-the-Main; of the "Scientific Society of Psychological Studies," Paris; and of the "British National Association of Spiritualists" at London.

Translated from the German, with a Preface and Appendices, by

CHARLES CARLETON MASSEY,

Of Lincoln's Inn, London, England, Barrister-at-Law.

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While producing this work of 482 pages, its author obvious ly read the darkest pages of New England's earlier history in the light of Modern Spiritualism and found that in origin Witchcraft then and to-day's supermundane phenomena are the same; and found also that intervening Witchcraft historians, lacking or shutting off to-day's light, have unwisely ed, or illogically used, a vast amount of important historic facts, and are to fore their readers erroneous conclusions as to who were the real authors of the barbaric doings they were describing.

Mr. Putnam, well known by our readers, (and, as stated in the book, a native of the parish in which Salem Witchcraft had its origin, and descended from actors then and there) in the interesting and instructive work has done much to disperse the dark clouds which have long hung over our forefathers, and not a little that exhibits great consistency in-ing ward misreading by the first place, Hutchinson, Upham and others who follow their lead.

The author regards Salem as the *last* battle-field on which the *Witchcraft Devil* was stripped by his opponents to be in command. There he was met in direct, strenuous and victorious encounter by brave men who dared to act out their faith. That Devil was but a legitimate child of a false creed; the creed's fertility became then revealed, and never since has such a *Devil* invaded any part of Christendom.

The work is worthy of general perusal.

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10:15 p m*	Freeport, Rockford & Dubuque	*6:30 a m
12:00 m*	Elmhurst Passenger	*1:45 p m
4:00 p m*	Rockford and Fox River	*10:45 a m
4:30 p m*	Lake Geneva Express	*10:45 a m
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Groups in Spirit-Life.

Andrew Jackson Davis, in one of his many lucid description of the Spirit-world alludes to the divine impulse of attraction whereby such minds as Humbolt, Herschel Columbus, Galileo, Newton, Franklin, and scores of men of like genius, activity and aspirations, are drawn into a single group; and then he exultingly exclaims, "Behold the imperishable furniture of such minds!" He alludes to their employment. They ignore all thoughts of the "eternal," and they know practically but five words: Truth, Industry, Exploration, Discovery, Accomplishment. In their varied labors, they are as enthusiastic as are boys and girls at a picnic; they luxuriate in intuitive truth; it is spontaneously breathed forth from their faces, lips and beautiful lives. They map out whole continents of truth, one after another for future excursions, and investigations. "This great heavenly empire of wise souls," he says, "renders bright and glorious the very sky above it, and seems to enlarge the infinite world that boundlessly expands around it." Davis's description of aspiring souls united by the divine impulse of attraction, is most beautiful; and while there is a perfect adaptability of the different localities in spirit-life to the various grades of human beings, each one when death occurs gravitating to the sphere that corresponds exactly with his moral and intellectual status, there are also in each sphere various groups of kindred minds, to one of which the new-born spirit will surely be attracted, and therein be of great service in carrying forward some beneficent work.

The advanced group of master minds to which Davis alludes, composed of Humbold, Herschel and others, are instrumental in accomplishing great good to humanity. "Behold," says he, "how the angel ambassadors, empowered by this society, speed to earth, to aid those who design and commit crime through a bad organization, and to impress hope upon those who continually do evil from the faults of association or circumstances. Oh! altogether glorious is the country devoted to the local uses and fixed habitation of this most noble brotherhood!"

In Davis's description of this group of great minds, and the good they are constantly doing, we have an illustration of the benign influence exerted by well defined organized efforts. The perfect adaptability of the spirit to the sphere in which it resides, extends to the group also, and therein every aspiration of the soul is for the time fully realized. He refers also to another group—a vast congregation of persons associated with artistic, literary and scientific attractions. Mental freedom, graceful moral culture, scientific knowledge and free discussion characterize this august organization. There is connected with this group an inner one, whose mission it is to report tiding frequently received from a more interior universe. A lady, beautiful and accomplished, is the presiding divinity of that group.

This grouping together of kindred minds in the various spheres of spirit-life, is, of course, intended for a great variety o purposes. The object of some is to hasten reforms in the govermental affairs of earth; others to assist in the liberation of slaves; others to promote mechanical inventions and thereby lighten labor—in fact, each group has a special mission impressed upon it, and in the performance of the work required of the members, they realize their greatest happiness.

Herman Snow alludes to the mission of a beneficent spirit from one of the advanced groups of spirit-life—a womanly form of exceeding purity and loveliness—an angelic missionary seeking to instil noble thoughts and purer aspirations in the minds of a group of African spirits. "A soft ray of light," he says, "envelops her; her robes are of the most delicate material, while her extended arms are rounded to the most perfect models of angelic gracefulness; and, withal she is endowed with the unusual power of approaching *directly* and *nearly* those far beneath her in spirit-life. Such a contrast between her and those she come to visit! The light of her smile has already touched the germ of a finer life in those rude Africans, whom she is visiting, and they are now ready to listen to her words of appeal and instruction." Herein we have a beautiful illustration of angelic guardianship. A high and exalted spirit from an advanced group, descends earthward, and visits those chained in darkness, as it were, and she holds out to one of them a delicate rose, and pointing out to him the exceeding fineness and beauty of its construction, she asks if he and the others would not like to grow more toward such a refinement of being, instead of remaining in the coarseness of their present life. Thus she succeeds in awakening in the minds of many a desire to advance, and in response to the going forth of this desire, sympathizing helpers from the higher groups come forth to meet and to lift those of a lower condition up to the same level with themselves.

Thus we find that the varied groups in the higher spheres, have not been formed for the purpose of aimlessly idling through eternity after the manner of the usual orthodox description. Self-culture and beneficent labor in some one of its varied ramifications, seem to be the animating impulse of every exalted spirit, and each organization is formed in accordance therewith. "Behold that central figure," says the Poughkeepsie seer, "he is an embodiment of youth and beauty (yet older than the pyramids). His right hand holds the most ancient symbol of universal harmony, the lyre; his long hair flows back and a sacred wreath adorns his fair brow. He is the recognized leader among many peers in this celestial association—a prince, a discoverer, a prophet, a warrior against wrong, a savior of wanderers, the bountiful and quick promoter of light, health, poetry, art, music." It is in the power of every child of earth to become his peer in everything so graphically described above. A life on earth devoted to self-culture and philanthropic deeds will aid very much in accomplishing the desired result.

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Catarrh was considered an incurable disease. I had then suffered for eighteen years in a manner only known to those who have had this disease in some of its worst forms. My professional duties made exposure a necessity, and I was first attacked by a slight cold; terrible headaches, which would not be cured, followed, with deafness and ringing in the ears, soreness of the throat, disgusting nasal discharges, weak, inflamed eyes, hawking, raising of vile matter, black, and sometimes bloody mucus, coughing, with great soreness of the lungs. The liver and stomach were polluted with the mass of diseased matter running from the head, until dyspepsia, indigestion and liver complaint made me a wreck, and incapacitated me for my professional duties, and confined me to my bed. Compelled to resign my pastorate, and feeling that my end was near, in desperation I gave up the physicians, compounded my CATARRH SPECIFIC, and wrought upon myself a *wonderful cure*. Now, at the age of sixty-seven, I am wholly restored, can speak for hours with no difficulty, and never have had, in the whole thirteen years, the slightest return of the disease. EVERY PHYSICIAN who has examined my Specific, says it is *certain and thorough and perfect.*

Compelled by the calls of fellow-suffering friends, I have given my Specific to the public. The great success that has followed has given rise to a host of imitators. Thousands now are suffering ailments of various kinds which have their source in various forms of catarrhal malady. Many thousands who should be cautious and not trifle with health, go to the nearest druggist's and buy one of the many "cure-alls" that advertise "catarrh" among all the other ailments the body is heir to. This method of seeking relief is not only useless, but positively dangerous, and many victims, after spending large sums in trying this class of remedies, realize, perhaps when it is too late, that catarrh can not be trifled with, and should be met in the same determined way that it attacks the system. T. P. CHILDS.

Thousands suffer without knowing the nature of this almost universal complaint. It is an ulceration of the throat. Its indications are: hawking, spitting, *weak, inflamed eyes*, frequent soreness of the throat, dryness and heat of the nose, *matter* running from the head down the throat, often ringing or deafness in the ears, loss of smell, memory impaired, *dullness* and *dizziness* of the head, often in the first stages, but more commonly in its advanced stages, attended with pains in chest or left side, and under the shoulder blades. Indigestion usually attends catarrh; a hacking cough and colds are very common. Some have all these symptoms, others only a part.

Very little pain attends catarrh, until the liver and lungs are attacked in consequence of the stream of pollution running from the head into the stomach.

All persons thus affected take cold easily, and have frequently a running at the nostrils. The breath sometimes reveals to all around the corruption within, while the patient has frequently lost all sense of smell. The disease advances covertly, until pain in the chest, lungs or bowels startles him: he hacks and coughs, has dyspepsia, liver complaint, and is urged by his doctor to take this or that; perhaps cod liver oil is prescribed. Perfectly ridiculous! The foul ulcers in the head can not be reached by pouring such stuff into the poor, jaded stomach. The patient becomes nervous; the voice is harsh and unnatural; he feels disheartened; memory loses her power, judgment her seal; gloomy forebodings hang overhead. Hundreds, yes, thousands, in such circumstances feel that to die would be a relief, and many even do cut the thread of life to end their sorrows.

There is one other form of catarrh that we must refer to. A hard substance forms in the head, becomes very painful, frequently breaks, and is blown with great pain and difficulty from the nose. In other cases it will eat through and discharge itself by the side of the nose, making a terrible gangrenous sore. One of my patients was in this condition. She is now getting along finely; the sore healed up, the stench and acrid matter all gone.

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By my manner of treatment the applications are made to reach the diseased parts in the most thorough manner possible, immediately penetrating every cavity of the head that communicates with the nasal passages, and subjecting every portion of the lining membrane to the cleansing, soothing and healing action of the remedies employed, with the most salutary effects. So effective is our plan, that a single application generally produces decided relief, the cavities are thoroughly cleansed of the accumulated mucus and morbid matter, the offensive smell, if any exists, is removed, and relief from all the other troublesome symptoms is almost immediately obtained. The discharges soon become lessened, the irritation is soothed and allayed, the inflammation subsides, ulcerations are made to heal, the constitution soon rallies and is built up, so that the whole system, relieved from the drain of the poison, is in a manner revitalized and made new, and finally a radical cure is effected.

To All Who Suffer With Catarrh.

60,000 Catarrhal Cases have applied to me for relief. Many thousands have received my Specific, and are cured. We deem it only fair that every one that wishes should have the opportunity to ascertain whether we are able to accomplish all that we claim; and for this purpose we add a few of the many hundreds of unsolicited certificates which have been sent to us by grateful patients—as well as the addresses of some who have been successfully treated, almost any of whom will doubtless respond to any inquiry by letter, if accompanied by a stamp to pay postage. Having been cured themselves, they doubtless will be willing to let the afflicted know where they can find certain relief. We have thousands of these certificates from all classes—physicians, clergymen, lawyers, judges, merchants, bankers and business men.

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DR. CHILDS: *Dear Brother.*—This is to certify that I have used your *Catarrh Specific and Cold Air Inhaling Balm* in my family with most beneficial results. My son, now in Madison University, New York, was so badly afflicted with catarrh, I feared for a time he was incurable; and when I applied to you for medicine my hope was faint. It acted speedily and efficiently, and I believe saved him from an early grave. He is now perfectly cured. My wife, who had become very much reduced by a residence in Farther India as a missionary, has derived great benefit from your *Inhaling Balm*. I can most heartily commend these medicines to the afflicted, believing they are all they profess to be. *THOMAS ALLEN, Dayton, O.*

REV. T. P. CHILDS: *Dear Sir.*—I think you have the true theory and practice for cure of nasal catarrh, and also for the treatment of the respiratory organs. My throat is now so well restored that I can lecture daily without any difficulty, and find no difficulty whatever in preaching. You are at full liberty to use my name for the benefit of others. Yours very truly, *E. B. FAIRFIELD, D.D., LL.D., Chancellor of the University of Nebraska, Lincoln, Neb*

REV. T. P. CHILDS: *Dear Sir.*—About three years ago a severe attack of measles left my daughter with catarrh of the head. A severe cold aggravated the disease. I commenced using your treatment, and she commenced to improve at once. Now my daughter is entirely well—all the horrible disease gone. Your treatment is marvelous in its effects. *JOHN W. RILEY, U. S. Express Ag't, Troy, O.*

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Name this paper.

Spirit Message.

GIVEN BY SAMUEL BOWLES, LATE EDITOR OF THE SPRINGFIELD (MASS.) REPUBLICAN, THROUGH THE HAND OF CARRIE E. S. TWING.

I have some pleasant news to tell you. On Oct. 14th, while Mrs. Twing was in this city engaged in writing messages for her numerous patrons, Mr. Bowles, well known throughout the United States as one of the greatest journalists of his age, penned the following message. As you will see, he desired to write a little pamphlet, and the medium consented to give him an hour every morning till he could complete it. It was finished in fifteen sittings, and the manuscript is now in the printer's hands. The work will be ready Dec. 1st:

MESSAGE.

QUESTION.—Would you like to write a book on what you have seen in spirit-life?

MR. BOWLES.—Yes, most certainly I would like to write a clear, concise and decided statement of what has been my experience here. I can well understand the discussion and ridicule this would stir up, but in earth-life I seldom faltered in doing any act I thought was right; and with the perfect knowledge that earth-life is not a farce, beginning and ending there, I feel like saying to the whole world that which even if they did not believe, would leave its impress and help them a little to cast off the fetters of creeds, and show them that the eternal principle of life is really existent over here.

I would also like to show the workers in the political field, that change of body does not take away the deep interest in the old republic. I should like to demonstrate the fact, so far as I could, that the force of habit and education in earth-life, clings to us here. Imagine senators and congressmen dropping out of that field suddenly and turning in an instant to psalm singing and hosannas! They would make very poor work of it. Not one of them, if taken over during this campaign, but would have the same interest in the November results, as though on the shores of time; while if Moody should come, he might enter right into the singing and the praise, and realize in a measure his idea of heaven.

Why cannot people see that it is not the flesh that thinks, and that the thought principle has only changed bodies, yet is still the same. What would be heaven for one is the poorest kind of a heaven for another; therefore those who praise and worship an unseen presence, should feel more thankful to know that an eternal wisdom has in spirit as in earth-life, made all things with thoughtfulness of the variety that different souls would require to help fill the measure of their happiness. The Divine shines out in this, and shows that not one of the most inferior of earth's children, but will fill his niche here, and have time and help to grow; and though there are great minds here, though there are those who have had great renown in the literary field, though there are those who have helped to conquer nations, the feeling never enters here, but that we are are brothers. Those who stand high as thinking men, are not afraid to stoop and help others up to their own standard. The true idea and whole aim of this higher life is everlasting growth. And here, where there is no struggle for gold, where all wants are most bountifully supplied, the soul is not laden with earth cares, save as it sees the loved ones suffer there.

Therefore progression out of the fogs that have depressed earth-life, can be and is with most people, rapid. So now, my brother, though as a literary work, my little effort may not stand high, yet if I can through it be the means of making one man think of the absurdity of belief that makes God inferior to an earthly parent, I shall feel repaid. The world may scoff, the church may say it is of evil this comes; still if I feel I have sowed one seed to make mankind in their rapid strides toward this mystery of death that ends in life, stop and think, and raise up their cry for purer fountains from which to drink, I shall be satisfied, and thus by this little effort add a sequel to the old life there. SAMUEL BOWLES.

"Practical Instructions in Animal Magnetism," by J. P. F. Deleuze, translated by T. C. Hartshorn. A most comprehensive and valuable work, covering the subject fully. Price $2.00; for sale at this office.

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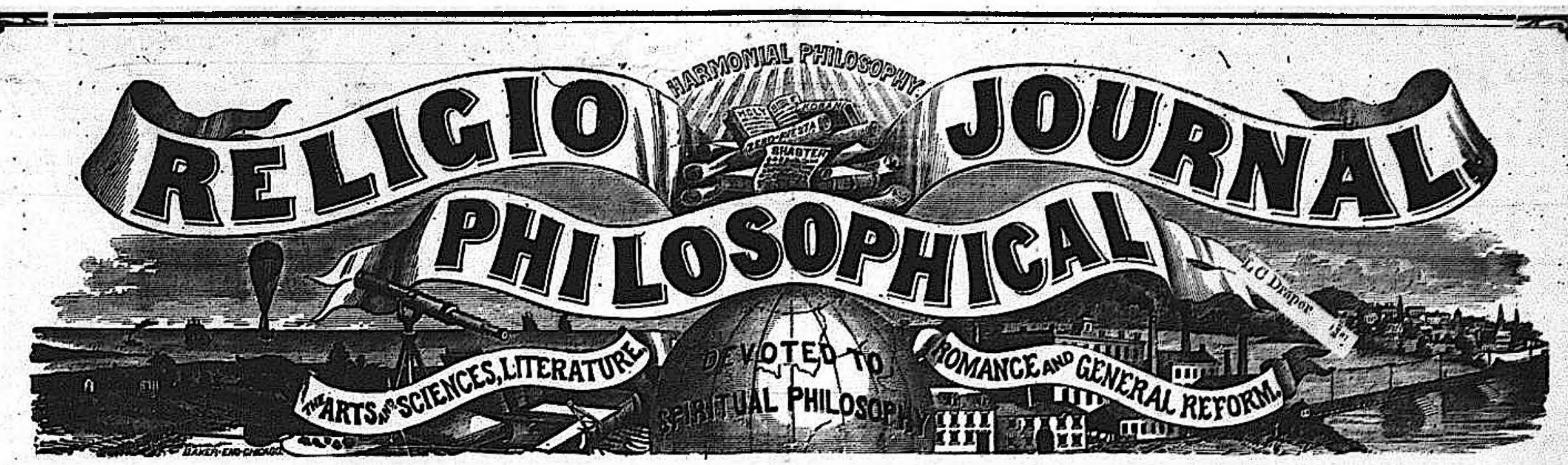
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Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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THE POWER AND PERMANENCY OF IDEAS.

Discourse Delivered at the State Convention of Spiritualists and Liberalists at Paw Paw, Mich., Nov. 13th, 1880.

BY A. B. FRENCH.

MR. PRESIDENT AND OFFICERS AND MEMBERS OF THIS ASSOCIATION: The human mind is never dormant. Like the ever restless sea it is always in motion. As wave after wave chases each other in quick succession over ocean's breast, so do our thoughts follow each other over the mysterious sea of consciousness. We stand on the threshold of Nature's universal temple; we watch with eager gaze the solemn pageantry that passes before us. Wonderful indeed are the ever shifting scenes in this mighty panorama. They never fail to divert the eye or interest the ear from our first sight and our first sound, down to those grim and noiseless shades where sight dims, and sound dies away into peaceful silence. Human life is a prayer, wrought out in throbbing pulses, or carved in uncontrollable desires and aspirations. The one thing chains cannot bind, dungeons cannot hold, and inquisitions cannot destroy,

IS HUMAN THOUGHT.

Thought is more combustible than gunpowder; more powerful than earthquakes; more terrible than the smoke and cinders of volcanoes. IDEAS are the powerful factors which hold all things in abeyance. They move through this world as giants walk among pigmies, the self conscious peers of creation. There are certain basic ideas which always have, and always will, traverse the sea of human experience and of human history. These fundamental ideas are above all local names and habitations. They are the kings, and not the subjects of the world. They stretch backward through all time; they reach forward through all eternity. We ride upon the bosom of these waves, but we can neither increase their velocity or retard their march. Our local creeds and names are only

THE WHITE SEA FROTH

thrown up by the ever purging waves of universal ideas. The highest function of the human mind, is to interpret these currents of universal life, and move with them. To resist them is to beat against the changeless tide of destiny. We live in an age when thought is both *intensified* and *diversified*. We shall search the period of man's written history in vain to find an age so full of universal thought.

Plato and Homer represent a period of marked culture, but they also rise like prodigies above their time and contemporaneous history. The distinguishing feature of our age is, the average citizen THINKS! The

PEN IS THE CRITIC

of the pulpit. The auditorium dictates the stage. The people say when the secular or religious act shall begin, and just what shall be the temper of the play. This is especially true in our country. Under the light of the past quarter of a century, religious domination and intolerance have almost subsided. We witness this intensity of thought in the general interest manifested in all the practical affairs of life. This age is not purely special in its thought. It is especially general and universal. We see here a large class devoting all the energy of their great brains to the production of labor-saving machinery. Wonderful has been our progress in the past twenty-five or fifty years in this direction. We traverse the Continent now in palace cars—eating, sleeping and dreaming, as we fly with the speed of a tornado from State to State. We mount reaping machines which throw their busy shuttles with tireless fingers, around the golden grain. We are also learning to guard against nature. We have tracked out the trackless path of the winds. We have discovered the young hurricane in the unseen womb of the atmosphere, and warned man and beast of its coming.

Science in this age has attacked fate, and torn from her cold and stony breast many a worthless fable. The thought of the age is argus-eyed. It looks down to the earth. It looks up among the stars. It compasses the sea and the land. Hence physical science is making rapid strides in every direction. Each science has also its special advocates, who go forth

TO EVANGELIZE THE WORLD!

Geology is commanding ready pens and eloquent tongues. Astronomy holds its enchanted devotees on the blue breast of night, while the uncounted stars pour the light of the infinite love into their telescopes! Its elder sister, Astrology, so old she wears a prehistoric veil, is again summoned from the mystic shades of centuries. The chemist grows pale in his laboratory, watching the rapid transformations of this wonderful thing we call matter, while it

APPEARS AND DISAPPEARS

before his eyes, like some tormenting ghost, which refuses to give either its origin, mission or destiny. Botanists are walking among the flowers and grasses, hence the whole physical world is explored. Earth's caves and mountains, the ocean's bed, and the stars in their tireless flight, are all watched and eagerly questioned, and each in turn are answering man's inquiry.

The highest thought, however, of this age or any age, is the thought of man himself. It is the most diversified thought. Here also our thought is signally manifest. You may measure a world. You may girdle an ocean. You may track the wild flight of a comet; or you may swing in the fiery chariot of a sun. You cannot, however, follow the endless path of man's possibilities. You cannot solve the wonderful mysteries which envelop him.

Man is forever trying to interpret the mystery of the world, while he himself is the unsolved riddle in the world. I confess to you that I am vastly more interested in MAN, than I am in this wonderful planet on which he dwells. I am more deeply interested in him, than I am in the government under which he lives. I have more curiosity in man than I have in the creed he avows. I have a deeper and stronger love for him than I have for the gods he worships. It seems to me it is a small thing to be anything less than a human being. It also occurs to me it is a very grave thing to be endowed with a consciousness which not only judges the world, but also sits in solemn judgment upon itself. The fields and highways over which we travel are only dust, the houses we build are only momentary toys, the empires we establish and the governments we set up, are only bubbles on the sea of history. They are all the dust human souls leave behind them in the great march of destiny.

Now may I ask you which are the potent factors in man's life? What are the great agencies and energies which move him from age to age? Are they not the great thoughts which possess him and stir him to action? Are they not after all, ideas? Great, powerful and fundamental ideas which he cannot resist! All the objects we create or form, are simply the visible

EXPRESSION OF A THOUGHT.

Our thoughts take external form as in a house, a painting or a statue; then we carry them out or project them in the world of matter. That Apollo yonder, cold and mute as stone, and yet so full of speech, is only the transitory shadow of the thought of the poor artist who carved out the statue. Here we find the invisible force in the world. The sweetest music, the most gorgeous landscapes, the fairest temples, and the most beautiful Madonnas all slumber here! Now, if we look over the long line of human history, and view man under all his conditions, whether savage or civilized, we shall find certain basic ideas have moved him from age to age. These ideas may be called universal as they obtain in all his history, and they are local only in the sense of the particular garb they wear. Still further, if there is any distinction to be made between secular and religious ideas, these fundamental ideas have been intensely religious. We have no evidence the first man or primitive man sought to make a constitution or build a government. We have much evidence that he had a perception of divine power, and that in his first and earliest estate he

DREAMED OF A FUTURE LIFE.

Still further, he had a perception of duty. The consciousness of duty is older than the civilizations of the world. He learned to pray or invoke the aid of his God, before he learned the multiplication table. In the order of man's perception, prayer is older than mathematics. I will not stop to inquire which take precedence in the divine arrangement.

The universality and permanency of these ideas, demonstrate that they do not belong to any age or nation; nor do they belong to any man. They are, however, the common property of all men. They are like the king's high seas under the common law of England—always inviting the commerce and pleasure of the subjects of the realm. It is my conviction that man gains his first and deepest truths by intuition; his secondary and local knowledge by reason. He partakes of these necessary and universal ideas as they ebb and flow through him, and they are just as natural to his consciousness, as the air is to his lungs, or the light is to his eyes. The deepest, broadest and grandest ideas, are not given by the ordinary channels. We cannot reason them out, or demonstrate their existence in syllogisms. We feel them by a higher sense of touch; wherein the soul shakes hands with the

UNSEEN AND ETERNAL.

We talk much about demonstrating the existence of facts by reason, whereas reason does not demonstrate the existence of anything. It cannot demonstrate a simple scientific fact. Reason is a method of thought, and not the substance of thought. We say this fact being true, and that fact being true, a third fact must be true, yet this third fact which reason surmises, must be felt by the same soul power which feels the first two facts, before it is a demonstration, and this demonstration it can and often does feel just as fully without a syllogism as with it.

I meet men and women almost every day, who feel they are exercising the highest prerogative of an American citizen, by declaring, "We will not believe anything reason does not teach;" yet these same men and women do believe many things reason does not teach. Reason cannot map the hemisphere of the infinite and eternal, yet they believe in the infinite and eternal. Reason never trod the endless path of human destiny, yet they believe it endless. The orbit of reason is wholly under limitations and environments, yet the soul intuitively feels beyond these walls, just as a traveler scents the cooling shades of an oasis beyond the hot sands he presses with his tired feet. Intuition takes possession of vast dominions, unseen islands and continents. Reason builds forts and breakwaters to hold and perpetuate them. Intuition is a proud bird rising up to the eternal stars. Reason is a dry and leafless limb on which the bird rests in its heavenward journey. Intuition is a lord. Reason is a serf. Intuition sways, moves and guides human souls. Reason is a commodity we sometimes loan for gain. The truths and ideas intuition feels are universal. The garb reason gives them is ethnical, local, changeable.

Let us now notice the power and permanency of these three fundamental or basic ideas. Take the recognition of a God or divine power. See how it has decked the earth with altars! Their ruins cover the valley of the Indus, the Nile, the Euphrates, the borders of the turbulent Jordan, all around the sluggish waters of the Dead Sea; wherever human feet have trod, there has been altars, prayers and praise. How this great idea has deified almost every animal. How it has brooded like the deathless fires of a vestal virgin, over the cradle, and the graves of dynasties and empires. We are not now considering who or what God is. We are not offering arguments of his existence only incidentally. It is of no moment in this discourse what his nature, or character may be. He may be personal or impersonal. He may be the eternal waves of light, life and love, which roll forever on a shoreless sea. He may be a mere man wearing on his human personality the features of a savage, a Hindoo, or a Jew.

It is of no importance in this argument, through what oracle he may speak. His may be the voice of universal nature, as it speaks to us in the wild roar of the waves and the sweet whispers of wooing love; in the hoarse rattle of the dying, and the glad songs of exuberant birds; in the bitter blasts of the devastating tempest, and in the winsome laugh of happy childhood, or in the ten thousand mingled and mingling sounds which make up the voice of nature.

Look at the idea of a future life. How it breaks

LIKE A GOLDEN SUN

over the dark horizon of history. The barbarian has felt its power and bowed before it. Go, if you will, to the jungles of Africa, on the arid wastes of her sandy deserts, in the gloomy forests where man's only palace is a rough bamboo hut; where his only bible is the desolate earth on which he treads, and the pitying stars that weep over his ignorance; where the carnivorous passions of the animal are stamped like the mark of Cain on his bestial countenance; where the laugh of his joy is in tune with the wild roar of the beasts who crunch his bones for mere pastime, and even there the light of a future life comes over his savage existence like the sweet face of the moon breaking among angry clouds. Wilson says after twenty years experience: "A native African would as soon doubt the present as his future state of being." They bury with their dead, clothing, food and ornaments for the revisiting spirit. They

WERE NEVER CURSED

with a hell or heaven until the Mahommedans and Christians influenced the simple faith of the natives. The inhabitants of New Zealand, the Feejee Islands and Kamtchatka, all have this simple native intuition of another life. This is also true of the Esquimaux, the Peruvians, the South Sea Islanders, the Mexicans and the native Americans or Indians. The Indian has drawn over his land of the dead a poetic imagery which in comparison with the average orthodox heaven or hell, has preference with all thinking minds. This great idea has swept the cycle of the centuries. It has stilled the turbulent billows of bereavement and made weak and fainting spirits strong to bear the wounds of death's barbed arrow. It has given courage to the martyr, and nerved him to endure the rack, the gibbet and the cross. What power could be more powerful than this! What idea more permanent and universal! Knowledge, civilization, have helped to enlarge our views of the next life, just as these same factors have helped to enlarge our idea of a God; yet the ideas themselves, with all the local coloring given them, have always been a part of the permanent wealth of humanity.

I have also alluded to a third idea as a powerful factor in the world, viz.,

THE IDEA OF DUTY.

That is a recognition by man of a law of obligation over him. That above the mere selfish requirements of his nature, there are deeds to be performed and principles to be vindicated, which rise above the mere selfish plane. That ethics and the moral philosophy and the religious duties of mankind, rest on a fundamental verity, on a great idea always felt and yet diversely expressed by man. It involves the feeling man has of right and of wrong, out of which he builds standards of right and wrong, which standards like our heavens, hells and gods, change with time, soil, climate, education and the ever changing circumstances of life. This idea of duty is older than the world's bibles, and it will live when all bibles shall have perished. I have yet to find a savage race who did not recognize the law of duty in some form; they all care for the helpless; they all in some way manifest a sense of obligation to do and care for others. Living for others is one of the essential elements of life; one of its grandest features. We don't care much about the peculiarities of a man's God; we are not much interested in his heaven or hell; but his disinterested philanthrophy does make our heart beat lighter and our thoughts of him tenderer. We love to think of those who have toiled and suffered for others. The story of Socrates walking the streets of ancient Athens

TO PREACH MORALS

to the young, touches our hearts. The dying agonies of the man of Nazareth, call forth our tears. Man never looks so grandly heroic to his fellow man, as when he has arisen a victor in the awful struggle of self-conquest.

I remember to have once read of a fabulous bird, which had a premonition of its death; it thereupon filled its nest with the most delicate spices, then igniting them, it rose amid the flames resuscitated and rejuvenated for a thousand years! What a grand thing to fill the little measure of our lives with the sweet spices of self-sacrificing acts, and then rise on their incense to our grander life hereafter.

There is another thought; these intuitive ideas are positive. They hold and sway mankind. The world will never be satisfied with their negative. You may take a man or woman anywhere or every where, but you cannot wean the human soul from these basic ideas. They belong to the permanent wealth of mankind. They are fixtures which the rapidly passing generations of tenants cannot remove. He who lays sacrilegious hands upon them, is tried and condemned by the public conscience. Atheism and materialism are only a reaction from the fanaticism and follies of theism and Spiritualism. The only permanancy either has, is in their constant recurrence in history as a check to the follies of those who by nature worship and believe. Atheism never built an enduring monument, and it never will. When it points its bloodless fingers at the wars of believers, it wears under its mask that same human nature where the seeds of intolerance germinate. It pours hot invectives on the war of the crusades, yet laughs in the red glare of the French Revolution. What is materialism? It is but a shadow the tombstone of our dead cast when bathed in the sunlight of immortality.

MATERIALISM.

What is materialism? It is the world's spiritual winter; it is a season wherein nothing grows—the trees are all leafless, the earth is covered with a mantle of snow and ice, the streams are all paralyzed—not a flower sheds its sweet fragrance. The sun is visible in mid heaven, but he gives no heat; the cold moon reflects her dim and waning beams on a mountain of icebergs; the birds refuse to sing; the only music we can hear is the pitiless moan of the bleak winds through the leafless trees, and this to me sounds very much like the sweet, but sad refrain of Mr. Ingersoll, when he pays his peroration of impassioned eloquence over the tenantless grave of annihilation. Equally positive and permanent is the sense of duty. It is the genius and spirit of the heroic in all history. There is little of life when its crosses are all broken and destroyed, when we have forgotten pity; when our tears are all dried; when all sense of self-denial, and self-sacrifice are gone.

If you want to make a man or woman miserable, give them all they desire. If you want to damn mankind, just fill the cup of pleasure to the brim, and force them to drink it. What sophistry to tell mankind, "One world at a time," and bid them enjoy it. The human soul will not be satisfied with the idea of one world, any more than it will with one coat or dress. We cannot enjoy the present only as we look to the future. It is the logic of materialism to enjoy this life in sweet contentment and pleasure. It is consistent in its desire to know no past and no future; yet memory will look backward, and hope will reach forward. Atheism and materialism should have had the blind and brainless force, which it would have us believe rules the circling worlds. It should have had this force when by a chance stroke from its thoughtless and unconscious wand it lit intelligent life as an Indian strikes fire with his flint; it should have made man without memory and without hope. Perhaps when it grinds the wheel again, it may chance to make a race wherein pleasure

Continued on Eighth Page.

Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON.

[CONTINUED.]

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"I think I have traced this same fluid in this ethereal and invisible form, to the outermost limits of the solar system, and find its vivifying influence everywhere disseminated.

"Of course such constant dissipation of its substance would eventually exhaust its source were it not as constantly receiving fresh supplies. But I find bodies of the same apparent substance, and in the same apparent condition, dropping to it incessantly. They fall with a speed that is almost inconceivable; and passing without change through the fiery billows of the exterior portion, strike that dark colored central body, not with a resonant sound, as of one metallic body striking another, but with a sharp slap as if both were composed of yielding substances. These falling bodies do not instantly disappear in the central mass as a drop of falling water instantly disappears in the sea, but they require more or less time to mingle with that mass, as the fallen body may have been large or small. Still their disappearance is very rapid, the surface almost immediately assuming again its usually smooth and glistening appearance.

"This dark-colored or central mass I believe to be magnetism in a solid form, and the fluid produced from the free portions as they pass from it, may, I think, be more or less intimately associated with the phenomena of electricity in the solar system.

"I have no idea by what means the transparent substance is replenished; if replenished at all; nor have I any better idea what the nature of that substance may be; I only know that it is transparent, and is everywhere pervaded by a soft light that appears to be inherent.

"I have found a small body in the centre of our earth and one in several of the planets, corresponding in general character to that central body of the sun. Whether this correspondence extends to particulars, I cannot yet say. In Jupiter, however, very many of the characteristics and conditions appear to be almost identical with those I have observed in the solar luminary, though of course on a very diminutive scale."

My sister, Anne Denton Cridge, while examining the sun, made the discovery, independently, of a central body in the sun. She said:

"The material in the very central portion of the sun, though so highly compressed as to partake of the characteristics of a solid, is, nevertheless gaseous. The compression to which it is subjected is so enormous, that were it gross matter, it would be harder than anything of which we can conceive. I can give it no name. I know of nothing akin to it, unless it be the attraction of the needle to the lodestone. This attractive power is tremendous. I can look at it; I can place my hand on it; and it impresses me as containing sufficient power to bring to itself every planet in the solar system. I can perceive the globular particles of which this attractive material is composed, and that they are constantly in motion among themselves."

Her son, Mr. Cridge, in recent examinations, saw a peculiar body at the centre of Sideros, of Jupiter and the earth, different in its appearance from the other matter in the interior of the planets, and he remarked, that, when he went through a world, he always went around this centre.

I was not aware, at the time of the discovery of this heart of the sun and planets, that Mayer, Humboldt and Biot, had, in seeking to account for the phenomena of terrestrial magnetism, located a magnet in the centre of the earth, nor that Hansteen, finding this inadequate to account for all the facts, had supposed there were two magnets in the interior of the earth, "placed eccentrically and inclined to the earth's equator, and one of these magnets more powerful than the other."—(Soul of Things Vol. 3, p. 164.

I think it is this magnetic centre in a world that holds it together, determines in a great measure its temperature, and like a brain, receives impressions from the sun and planets and sends influences to them in return. This central magnet determines the direction of the compass needle, and it is probable that its revolution causes its oscillations of variation.

With a portion of the 20 ton mass from Ovifak, Greenland, Mrs. Denton saw a meteoric mass having a centre resembling in character the magnetic centre of our planet, which rushed from its accompanying matter in space, and plunged through the crust of our globe; whether it went to the centre or not she was unable to say, but she thought not. This I believe to have been the heart or magnetic centre of Sideros. She said:

"From what part of the heavens it came I cannot say; but it seems to have reached the earth from a northerly direction and with the velocity of lightning. Riven into fragments, the mass of its accompanying matter followed in meteoric showers.

"The magnetic conditions of our globe were strongly affected by its approach; and, as it struck, the whole earth seemed to be convulsed. Explosion followed explosion, with the speed of thought, and of the most terrific character; floods of boiling lava deluged vast areas: the crust of the earth rose and fell like billows of the sea, and many of the external features of the earth became in a moment strangely altered."

THE GLACIAL PERIOD.

The entrance into our world of the magnetic centre of another world, must have produced a great change in its magnetic relations. No wonder that Mrs. Denton saw that the magnetic condition of the globe was strangely affected. In consequence, as I think, of this magnetic disturbance, a sudden change took place in the temperature of a large portion of the globe. It has long been noticed that the magnetism of the globe and its temperature are in some mysterious way related to each other. Distance from the equator, altitude of position and distance from or nearness to large bodies of water cannot account for all the peculiarities of temperature that we observe. The mean annual temperature of Nain in Labrador (lat. 57° 10') is only 28°, while on the northwest coast at Sitka in Alaska (lat 57° 3') it is 45° 4. The summer temperature is hardly 43° at Nain and 50° 2 at Sitka. Both places are nearly at the same distance from the equator, both at the same height above the sea-level and both are in the vicinity of the ocean. There must be some potent cause, that is not generally taken into account, to produce such differences as these. At Quebec the mean annual temperature is but 36°, while at Vienna, one degree farther north and more elevated, it is 51°. Lisbon, where frost is hardly known, is in the same latitude as Washington, where the Potomac River, a mile wide, is sometimes frozen over in a single night. A great deal is said about the heat which the gulf stream communicates to the waters of the North Atlantic, which is supposed to moderate the entire climate of Europe. But what modifies the climate of California and Alaska? It is no Gulf stream that enables the calla lily and the ushala to grow in San Francisco in the open air and be green the year round. The average temperature of the water off San Francisco is colder than it is off Boston, where the thermometer at times sinks to 30 below zero. The coldest regions of the earth are not those lying farthest to the north. The mouth of the Lena, though having the same latitudes as Nova Zembla is 40 to 50° colder in January. At Yakoutsk, in Siberia, in latitude 62°, which is only 2° north of Christiana in Sweden, the exceedingly low temperature of 76° below zero was observed by Neveroff, and the ground is frozen 500 feet deep. It has been found that the points of greatest winter cold nearly correspond with the magnetic poles, and that the lines of equal magnetic intensity correspond in some degree with the isothermal lines, or lines of equal heat.

[To be Continued.]

"Disorganized Nomadic Liberalism"—Centralization Its Present Need and Duty—Theistic Spiritualism the Only Basis of Successful Organizations.

To the Editor of the Religio-Philosophical Journal:

Your views advocating philosophical "associations or colleges" among liberalists, so forcibly presented in the article entitled, "The Field that is White with the Harvest," published in the JOURNAL, of November 6th, must surely touch a sympathetic chord in the hearts and judgments of thousands of earnest liberals who in this era of religious anarchy, are living isolated, unsocial, unsatisfying lives; straying like lost sheep around orthodox church doors and conservative liberal pulpits, seeking to nourish their spiritual natures by occasionally culling a green blade of reasonable theology from the guarded, suppressed utterances of frightened, heretical divines. Liberalism is, as you truely say, in a "disorganized nomadic condition." That singularly expressive phrase of three words, "Disorganized Nomadic Liberalism" gives a just though unpleasant picture of the real situation. This unsatisfactory situation is becoming sadly realized, and the signs clearly indicate a pressing demand from sincere free thinkers throughout Christendom, for the organization of societies that can fill the void in their religious affections, made by the loss of church sympathy and faith in their old, long venerated theology.

It is truly a fearful act to unsettle religious faith in a human soul, even if it be idolatrous and false, unless a substitute is supplied. Lecky, with profound insight into the heart of man, says with great truth, that "our happiness depends more on our illusions than our knowledge." The heathen clings with a death grasp to his wooden deity, and Christian to his incarnate Man God; both will die for their groundless faith. The poor Indian's cheery dream of meeting his old comrades and "chasing the deer" with them in the happy hunting ground "beyond the river," is a source of perennial pleasure through his dark monotonous life, and is worth a thousand fold more in the scale of solid happiness, than the cold, barren, meaningless dream of a scientific Harrison or Adler, of an imaginary identity in the grateful memory of society when they themselves have vanished into nothingness. Many hearts in the liberal ranks are desolate to-day; still mourning the loss of what they now know were only imaginary, though pleasing delusions; and like the old pious monk, whose anthropomorphous God disappeared in the light of Luther's reformation, are tearfully crying, "They have taken away my God."

It seems the sacred duty of our modern liberal reformers to meet this great necessity of our times. The theological world has been radically revolutionized, and mainly in this generation. The grand "conflict between religion and science," is virtually ended, and all intelligent people concede that science holds the disputed field, and in this transition period from old to new theology there is necessarily almost utter chaos in the conquered realm of religious thought. Far seeing statesmanship to guide this intellectual revolution is the great need of the present crisis. History everywhere shows that generalship and statesmanship are very distinct and diverse talents. Many grand and needed revolutions have failed of their noble purposes for lack of wise statesmen to organize anarchy and construct new governments adapted to the changed conditions of the people, and the momentous question to-day confronts victorious liberalism, shall this mighty conquest of intelligence over ignorant bigotry and insolent church arrogance, fail of its priceless benefits to humanity through want of organizing capacity in its leaders? Of all political conditions, anarchy is the most deplorable. Society soon prefers a dictator or any form of tyranny to the terrors of its lawless reign; and so if the spirit of moral anarchy which is seen menacing good society in some quarters, is not controlled by the superior moral elements in the liberal community, and guided into orderly and elevating associations which shall preserve and carry forward the high morality which Christian nations have reached, the common sense, practical world will eventually pass sentence against the boasted scientific creed of liberalism, and in self-defence will encourage a return to old dogmatic creeds and re-enslave the people.

As the real and professed leaders of scientific religious thought, liberalists owe it as a philanthropic duty to the world to organize associations analogous to the proposed "philosophical colleges" referred to in order to do more efficiently the work hitherto done by the self-sacrificing churches, which apparently must soon be transferred to their hands or remain undone. Moral and mental culture are not transmitted by hereditary laws; an untaught generation falls backward ages into barbarism at a single step. High ideals of the dignity and value of man, and inspiring conceptions of his future destiny as incentive to intellectual and moral progress, must be constantly presented to average humanity or the busy toiling masses will rapidly retrograde towards epicurism.

"Let us eat and drink for to-morrow we die," is the short and logical creed of materialism. Judging from man's past advance it does not seem visionary to believe that a far higher social position awaits the race than any yet reached—some such ideal state as must seemingly result from this contemplated radical reconstruction of educational and religious institutions. Though contrary to the "standard" doctrine of human depravity, it is doubtless true, that human nature in its original germ contains the elements from which by proper culture and favorable environment may be evolved some such ideal paradise. The profoundest philosophical insight into the secret depths of "natural human nature," will be required in the statesmen who hope successfully to unite large masses of men in such exalted and seemingly superhuman enterprises. But if such organizations can be wisely founded on the natural imperishable instincts of man, they may doubtless be made the grandest reform ever known in the social and religious progress of the world. The course of culture briefly sketched out in the article of Nov. 6th, embracing as it does the whole range of science, art, literature and theology, must surely afford a base for a constitution democratic enough to harmonize all the schools of liberalism. All that now seems necessary to immediate and successful organization of these unique philosophical churches is a spirit of self-sacrificing enthusiasm in the liberal masses and their leaders. The two greatest obstacles to be met in organizing the liberal schools are the spirit of intense, unyielding personal independence among liberalists, and the lack of some great, common, controlling sentiment to attract and hold together the independent, floating atoms of the great free thinking, creedless nebula. Common observation shows that churches grow weak as they grow creedless, and are now disintegrating all about us on account of conflicting opinions, and it seems impossible in the nature of things for any order or organization to exist unless bound together by a few common positive opinions put into some form of constitution or creed to which its members can heartily subscribe. No church or sect can do efficient work if held together by no stronger ties than a negative creed, and antagonism to the faith of others. The apparent apathy and want of agressiveness in Unitarian and other short creed churches has been a standing orthodox argument against the value of liberal theology. Orthodoxy concedes that the Unitarian body is the most cultured church in Christendom, and yet lacking to a great extent the binding force of a positive dogmatic creed its societies easily disintegrate. Opposition or persecution may by mere outside pressure keep a sect or party compact for a time, and its constant, positive denials of the beliefs of its opponents may serve as a sort of negative faith to unite it; but when it has broken down opposition, its mission seems fulfilled and the organization being purposeless naturally disappears. A negative creed made up of things disbelieved can have but little inspiring cohesive power.

Many of the schools of liberalism have during the religious contest been so exclusively occupied in subverting the false creeds of others, that they have neglected to form any definite creed for themselves. Their articles of faith are yet in the misty realm of the "unknowable." and hence the vitalizing force growing out of fixed opinions and positive convictions, necessary to carry on this reformation must come very largely from the spiritualistic wing of liberalism. All schools of Spiritualists are well united on the one great basic article of every religion, "The belief in the immortality of man;" and that one absorbing doctrine when positively accepted is grand enough to arouse the noblest attributes of all rational souls. The life and power of all religions lie in three simple ideas common to them all: the belief in the existence of an intelligent first cause or Deity, a future life for man, and that that future life is affected for good or ill by character formed in the present life. These three ideas or articles of faith are so positively accepted in substance by the great mass of Spiritualists that they can be made the basis of a creed broad enough to be acceptable to every theistic liberalist and still strong enough to hold together a working organization. Atheistic theories, or speculations quite analogous to them, seem to be lurking in the minds of a small class of Spiritualists and little aid can be expected from that branch of liberalism in the inauguration of this reform; for atheism is too cold and paralyzing to the emotional nature, to fuse human hearts into brotherly union and co-operation. But atheism will prove only a transient phase of liberal thought and will soon be supplanted by a deeper philosophy, and will not be a permanent disturbing element in the new church; for the practical common sense of men will prove too strong for misty metaphysics, and not until plain reason can be brought to believe that a volume of poems with rhymes, capitals, sense, and punctuation marks all right, can be shaken without selection or design from a box of type, can men believe that the far greater art in nature came by blind law or chance.

The strictly materialistic section of liberalism, which rejects the hope of personal immortality cannot rationally be relied upon as a permanent support to the philosophical colleges, for what inspiring incentives to literary or moral culture can ordinary short sighted humanity draw from a philosophy which "ends all" progress and character indiscriminately in unconscious dust. But materialism need not be repelled from these associations for it seems doomed to soon vanish before the facts of spiritual science, and its professors after conversion will make grand teachers and apostles of the new dispensation, and will furnish the right material for all the needed popes and bishops. We should naturally look to those who have lately come into the liberal ranks from the churches for the faith and enthusiasm to lead in this reform, but it is found that for a time these new converts are the weakest lambs in the liberal fold; for having been taught that the Bible is one inseparable book and must consequently all stand or fall together and that it is the only source of religious truth, their faith and hope suffer an almost total eclipse when the highest scientific and theological authorities frankly concede the fallibility of the scriptures. Their faith in immortality resting on a book must go down with it. From this hasty glance at the main classes of liberalists, it seems quite evident that the contemplated organizations must be begun and carried on mainly by that class of liberals which may, perhaps, be best designated by the name of theistic Spiritualists. The age seems ripe for this great upheaval in social life. Reason, science, the great forerunners, have prepared the way, and the people are only awaiting the advent of the right leaders. When vast audiences crowd the theatres to hear the sensible gospel of Thomas, Beecher and Swing, while their orthodox persecuters preach to empty pews, the signs need not deceive the reapers. "The Field is White with the Harvest."

If practical wisdom can be found to frame a constitution for the societies which will jealously guard individual rights while it delegates sufficient power to the organizations to insure union and stability, there is no apparent reason why such colleges cannot be immediately put in working order and be made to meet all reasonable expectations. The habit of unrestrained free thinking has developed in liberalists an intense feeling of individuality, and fostered a spirit of defiant democracy closely allied to lawless anarchy; and this sentiment of absolute personal liberty is likely to prove the most serious obstacle to successful organization among the "nomadic" tribes of liberalism. Liberalism must learn to yield more unimportant personal rights and preferences to the general good of the cause. In large towns and cities where wealth and talent are abundant, such colleges or "people's churches" grow up almost without effort, but in small communities it will be difficult at present to organize and sustain independent societies; but this difficulty can be obviated by adopting some itinerant plan embracing some of the wise practical ideas of the marvelously successful "circuit riding" system of the Methodist pioneers. Let our cities serve as our normal and theological schools to fit lecturers, musicians, dramatists, artists for their work and by taking circuits from these centers the whole community could be speedily organized into societies which soon would become self-sustaining. Great epochs have always developed providential men to meet the demands of their times. Where is the Moses to lead the emancipated liberal hosts to the promised land?

S. L. TYRELL.

Jesus of Nazareth.

To the Editor of the Religio-Philosophical Journal:

My attention has been attracted to a communication in the last number of the JOURNAL from Mr. S. D. Hay, containing an answer from the spirit band of Mr. J. F. South to the question: "Is there such a spirit in the Spirit-world as Jesus Christ, and how are we to understand his relationship to the Divine?" The answer is explicit, comprehensive, rational, and in all respects worthy of the deepest consideration. It makes, with the positiveness of actual knowledge, the following statements:

1. "Jesus of Nazareth was an historical personage."

2. "He was the leader in his day and generation, on account of the spiritual wave that was then being poured out upon the world."

3. "We know of no one who lived on earth such an exemplary life as Jesus did, nor do we know of any spirit who has arisen to the same altitude in spirit-life."

4. "Jesus claims to be no more than a brother to all humanity, though he is the spirit guardian of the earth through this now terminating cycle, surrounded by an innumerable company of angels, who constitute the Christ sphere."

5. "Jesus is the centre of spirit work to-day in connection with this planet."

Mr. Hay remarks: "If these statements be true, as I believe them to be, is it not a little singular that our leading lecturers and writers upon this 'wisdom dispensation' have failed to recognize the fact." He also remarks: "There are some points in this answer [referring especially to those above summarized] which, as far as I know, are new to Spiritualists."

Now these remarks appear to me to call for some comment on this interesting and important theme. I do not think it can be rightly said that these statements are new, or that they are not recognized by any of the leading lecturers and writers on modern Spiritualism. They are attested and verified by what appears to me an overwhelming mass of testimony from the Spirit-world, given through various mediums—some of the purest and the best—and many high inspirational speakers. If we can reject this testimony, then, indeed, must Spiritualism be pronounced worthless as a source of reliable information—as a spiritual revelation. It would take a volume to present it fully and fairly. I can in this brief paper only give a very few references and citations, in support of this position.

In Davis's first great work, *Nature's Divine Revelations*, published in 1847, we find the seer saying: "No being ever existed before Jesus, who possessed the same degree of spiritual elevation and refinement; for he possessed the highest development of the physical and mental powers." I call attention, at this time to the whole passage.—(N. D. R., § 160).

The History of the Origin of All Things, an extended series of very remarkable spirit writings through the mediumship of L. M. Arnold, published in 1852, most emphatically teaches all the facts referred to in the above summary. The general truthfulness of this work has, to me, as I believe, been verified by various mediums. It should be carefully read by all who can free their minds from prejudice on this subject.

In the work on *Spiritualism*, published by Judge Edmonds, in 1853, I find a full recognition of most, if not all of these truths, by the communicating spirit (Bacon), saying: "He [Jesus] taught the faith we teach;" while an exalted spirit is represented as saying, "Christ I never saw. The very faculties of his nature which enabled him to progress so much while on earth, have so materially advanced his passage through the spheres, that he has far outstripped the rest of his race.... Thus I believe Christ is with God, where I shall see him, and so shall you when thousands or tens of thousands of years shall have passed away."

In the utterances of spirits through all the great inspirational speakers, as Miss Doten, Mr. Harris, Mrs. Hyzer, Mrs. Richmond, Mr. Colville and Mrs. Brigham, the historical existence and present spiritual influence of Jesus are taught. In June, 1875, Mrs. Richmond, in a lecture entitled *The New Messiah*, said: "The bloodshed wrought in the name of Christianity is in itself enough to drown the world; but the spirit of Christ survives, and Jesus, who came unwelcomed and crucified, abides still for a little while as a ministering power." And in a discourse which she delivered last February, on the *Christ Principle*, she said: "I find a full recognition of the fact of Christ's personal life on earth." Scores of passages of similar import could be cited from Mrs. Richmond's discourses.

That really wonderful speaker, Mr. Colville, whose intuitive and inspirational gifts are perfectly marvelous, has been frequently the instrument of a most emphatic testimony of this kind. Thus he has said: "Jesus of Nazareth is the leading spirit of the present dispensation, and to-day occupies the central position in the most exalted spiritual sphere which communicates with the earth." And again: "Jesus of Nazareth was an historical personage. He was the most exalted spirit who appeared on earth about two thousand years ago, or rather he was the medium through whom the controlling band of angels who guarded the earth at that time expressed their thought to humanity." And so with hundreds of passages.

Dr. Peebles, who, I need not say, has had a long and varied experience in every phase of spirit-control and communication, most positively recognizes these truths, both in his books and his lectures. His latest published work, *Immortality and Our Employments Hereafter*, a most interesting and valuable contribution to the spiritual literature, which all should carefully read, presents many forcible illustrations of these truths. The spirit of Dr. Beecher is represented as saying: "You inquire if I have seen Jesus of Nazareth. I have not to my knowledge. My mind has not been especially turned in that direction. None in our world of spiritual activity, so far as I have ever heard, deny his existence. He is spoken of with reverence, and is admitted to be far above us. He was the most perfect reformer, the most unselfish teacher, and the best attuned instrument of God and angels that your world has known. It is he that keeps the Christ idea so alive in the hearts of millions." While Dr. Peebles was in India, an Asiatic spirit said: "Speaking as a spirit, spiritually, Jesus Christ is the ruling prince of your planet—the reflection of the invisible God. It is doubtless true, as you say, that there are men on earth who deny the very existence of Jesus Christ. And so there are proud, selfish, and self-sufficient spirits down in the Tartarian regions of darkness, who deny Christ, deny all truth, deny and sneer at all help, and all the higher instructions of the heavens." This statement, doubtless, affords the key to the seeming mystery of the denial of Christ by many spirits. The simple fact is, they do not know him; they do not affiliate with him; they have not progressed so far. Or, else, when they say he does not exist, they are in darkness, or are "lying spirits."

I would recommend, also, that the testimony of that most excellent man, Mr. Watson, be examined, and that his latest book on the *Religion of Spiritualism* be studied.

My own experience is strongly corroborative of the same truths in regard to the Nazarene. He has himself, as I fully believe, repeatedly communicated in my presence, though various mediums, including those of my own family; and to show that the mind of the medium was not biased, I may say, one of them was a Jew. Through Mr. Jesse Shepard, in trance, high spirits have borne witness to the earthly existence, and the present spiritual exaltations and influence of him whom they acknowledge as their great leader in the present movement in the Spirit-world, to benefit the world of humanity on earth in this, the closing period of the present spiritual cycle. Let me also refer to the experience of those eminent workers, Dr. Crowell and Dr. Buchanan. Thus the testimony upon which these important facts rest is strong, copious, and consentaneous. Christ's heralds are with us; and they bring us joyous tidings. They lift the standard of heavenly truth, and tell of the everlasting rewards of love and righteousness. Again Christ is born, not of woman, but of the spirit; and now, with legions of holy spirits as his messengers, Jesus in spirit renews the call of the forerunner: "Repent ye, for the kingdom of God is at hand;" thus ending the dispensation as it began, to usher in, as we are told, a grander and more glorious one.

HENRY KIDDLE.

New York, Nov. 22nd, 1880.

The Beneficent Aspect of Spiritualism.

Mr. Alexander Calder once published the following thoughts:

"Every truth which serves to display some view of the plans of the Eternal is of benefit to mankind: for it is a step forward in the knowledge of the conditions necessary for the attainment of human happiness. And as there is no higher wisdom than that which demonstrates what man really is, and what he may become by culture, so the province of Spiritualism, to reveal the sanctity of human nature, is invaluable on every consideration.

"But while there are no truths so grand as the phenomena relating to Spiritualism, nor any more fraught with good, the pathway is yet obscure. It has to be measured and laid out, before it is made safe. We walk in the twilight. There is danger to the wayfarer unless he is properly guided. The difficulty lies in preserving a proper balance between the two claims—spiritual and physical. Whoever can hold this balance fairly will derive infinite satisfaction. This chiefest of arts is reached by the gateway of Spiritualism; and when understood will be found most beneficent in its operation and effects. Exercising a control over the whole power of the individual; purifying and strengthening all the moral and intellectual faculties; exchanging what is debasing and corrupt for that which is noble and pure, the highest state of refinement will be reached. For what is more estimable than a healthy spirit; a soul not the slave, but the master of the body; a soul full of energy in the pursuit of moral excellence, enlightened by true knowledge, linked by sympathy to the angelic hosts, looking upwards to the Father of Spirits whence all goodness proceeds?"

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

I linger not to parley or decry;
I raise no question of my work or wages;
But ravished by divinest forces, ply
The task of ages.

I may not to the future give my heed—
I cannot turn to pour the old libation;
I wed my energies to the present need
And inspiration.

Yet I am cognizant of linkings vast;
My feet essay to run these shining courses,
With the full impetus of all the past
Eternal forces.

Augusta Cooper Bristol.

The poet and social reformer in the above lines expresses the mental condition of a class of positive thinkers, or Friends of Humanity, as they are styled, who are eager to remedy the salient ills which inhere in our present selfish civilization. The economic problems of life are the objects of their study; the laws of heredity, education and environment, of the household, of capital and labor, receive the profound attention of this liberal and friendly class. To those who are accustomed to look for the growth of society through the unfolding of spiritual powers within a sufficient number of individuals to direct the course of society, their methods may not always seem practical, however much we may desire their success. The soul of humanity throbbing with repressed and misdirected though still divine energies, is no skeleton framework to be clothed upon by external decrees and forms. It is a repository of harmonious energies which will grow from its central core, and finally, painfully, but triumphantly, overthrow the barriers of circumstance which have been built up by selfishness, ignorance and unwisdom through the ages. A study of the laws of association, progression and development is needed in order to find nature's pathway to the heights of being.

The Friends of Humanity in New York city wisely selected their ablest exponent, Mrs. Bristol, to visit the Industrial Palace at Guise, and make a study of the workings of that famous society. Her results have been embodied in two condensed letters to the *Evening Post*, and are continued in a number of lectures which she will deliver this winter. It is difficult to give even a digest of her descriptions in one article, and I content myself with a few extracts:

"The Social Palace at Guise is an immense brick edifice in the form of three parallelograms, each of which encloses an interior court paved with cement and covered with a glass roof. The court of the central part of the edifice is about a hundred and fifty feet in length and sixty in width. The courts of the right and left wing are a hundred feet in length and fifty in width. Around the entire circumference of these courts are three tiers of galleries, upon which open the doors that give entrance to the family apartments, and also the windows of the interior row of rooms. These galleries are very pleasant and attractive, being arranged in a manner that prevents accident to children, protected from all inclemency of weather, cheerful with the light of the spacious glass roofs and fresh with the perfect ventilation afforded by the grated openings in the court from the underground galleries, and the circulation of air through the large corridors opening upon the galleries and connecting the wings with the central portion of the edifice. Here the visitor who takes advantage of the delightful promenade which the galleries afford will be likely to meet in the morning children from one to two years of age toddling along in all liberty and safety; or if it is afternoon, one may chance upon groups of young girls sitting together, their hands occupied with some light employment as they converse. Here, too, in the early part of the day, one is certain to encounter many of the women of the Family Home as they hurry along the galleries and corridors intent upon their daily vocation. Most of these women look strong, tidy, healthy and cheerful; and like nearly all the women of the French peasantry, they are brown and ruddy, wear caps of white muslin as the ordinary covering for the head indoors and out, and protect their dresses with the large aprons common to domestic service. They have an executive or business-like air, yet never forget their salutation of politeness as they pass you.

Many of the windows of the Home, those which open upon the exterior façade, as well as those which command a view of the central court, are beautiful with pots of magnificent geraniums, towering fuchsias, and gay petunias. There are more than 1,000 of them in the Social Palace. "Space and light," says M. Godin, "are the first stimulants to the healthfulness and cleanliness of the Home." Hence there are no dark closets or corridors at the Home. From every point of view these windows command a pleasing prospect. * * *

The rooms in the Unitary Habitation vary in their dimensions, so that the workman is able to select such as will comport with his means. The conveniences of water, ventilation, space, light and the pleasure of the galleries and courts are alike on every story. At the top of the edifice are large granaries or storerooms for the convenience of each family, and under the entire palace are cellars divided into compartments, with doors numbered, and with walls clean and white.

During my stay at the palace I entered many of the apartments, and whenever I walked the galleries I had always an opportunity to look through the large open windows into the interior row of rooms. Many are handsomely furnished and are kept with great neatness; others are more scantily supplied, and some are less tidy in appearance. The inequalities which nature establishes between human beings are not less manifest in housekeeping than in other departments of activity, and the United Home at present offers no exception to this rule, other than that the conditions of the home-life, and the regulations of the institution, modify the degree of disparity; since any marked phase of untidiness would be certain to fall under the observation of the vigilant director of the establishment, M. Fabre, and would become a cause for exclusion.

"The stores of the association are in the lower story of the central part of the building, and are attended by women of the household, paid by the association. These stores are supplied with whatever is necessary for ordinary need and comfort. * * * One fails to discover any trace of confusion in the daily management and operations of the Social Habitation. This is due probably to the perfect system adopted by the managing council and the vigilance and good humor of the head agent. One fails also to hear the noise which might naturally be expected where families reside in so close proximity. This is due in part to the architectural arrangement, and in part to a system which relieves the family from most of the causes which produce noise and confusion and implants in the mind of each a desire for the well-being and comfort of all; for the two primary causes of noise and disarrangement in the home of the workingman are cooking and washing. In the Unitary Home the necessity for cooking in the family apartments is very much lessened; bread being in ample quantities at the stores of the institution, and fruit being brought from the country every morning to the doors of the edifice. * * * The family washing also can be accomplished in a separate building furnished with every convenience for the purpose. Here, in the early part of the week, women are found busy at this service, which is rendered so easy by the convenience of arrangement that it seems quite divested of its oldtime aspect of drudgery, and any lady might be pardoned for desiring to have a hand in the fun. The water is supplied from the industrial workshops, filling also a large swimming bath of fifty square metres in surface.

"At night all is as quiet in the Social Palace as in the most isolated farmhouse, with the exception of the watchman who makes his round every hour from garret to cellar."

Mrs. Bristol then gives a delightful description of the management of the children in the Unitary Home, who enter school at eight o'clock, where they remain with frequent intermissions till six P. M. There are 270 in the institution, and as no corporeal punishment is allowed they have an air of freedom, happiness and spontaneity. There is a building which serves as a hall for meeting and for festivals, on which occasions decorations and mottoes adorn the lofty room. An orchestra of forty musicians furnish a luxury of perfect sound when desired.

"The United Home," she continues, "comprises more than four hundred separate families, each occupying suits of apartments in the edifice, which by its construction combines certain exceptional advantages, comforts and conveniences, and presents them as the common opportunity and enjoyment of all. It is an association of labor and capital, which secures to each and every individual in the institution an equable participation in the benefits, by such means and under such conditions as identify the well being of the individual with that of the associative body. The society comprises the following degrees of membership: First, associates; second, societaries; third, participants. The rights and guarantees which the institution offers to any one of its members, correspond to the degree of membership which the individual sustains. The general qualifications necessary for admittance to these degrees of membership, are good moral character and irreproachable conduct."

Mrs. Bristol continues by giving the conditions of each degree, which are very curious and just, so that each takes the place to which he is entitled by skill and ability. This method "would unquestionably eliminate many of those evils which have constantly attended a republican form of government." She seems much impressed by the master-mind of this establishment, M. Godin, a seer, philosopher, and philanthropist, "whose face has the awe-inspiring gravity of a Greek divinity." She does not tell the *Post*, however, what we have learned privately, that he is conscious of communion with higher intelligences, and prefaces his paragraphs, when writing upon societary topics with, "The Spirit saith."

At another time will be given Mrs. Bristol's eloquent description of the cousin and secretary of the master, Mme Marie Morat, and also some of the ingenious methods by which the labor, skill and rewards of the Home are accurately adjusted. While it is not probable that an offshoot of French civilization can be engrafted upon American stock, we may admire the healthy growth and profit by the skill displayed. The workmen here inherit different customs and habits of thought, and breathes an air surcharged with a more vital electricity than his Gallic cousin. While he must work out his salvation in his own way on the virgin soil of a New World, he gives God-speed to this noble effort of M. Godin.

The Spiritual Crisis in Christendom.

That such a crisis impends is a wide conviction, even in the churches; occasionally spoken of in public, oftener in private, and much thought of by those who are silent. A late number of *Unity*, the Unitarian paper in this city, has the following suggestive word under this heading:

"A recent utterance of Dr. James Martineau, of London, one of the profoundest seers and most eloquent advocates of a spiritual religion living in our day, does not seem to have received the attention which it deserves. It was at the close of the brilliant Hibbert lectures on early Christianity, delivered by Renan, that Dr. Martineau is reported to have spoken very impressively of the religious crisis through which Christendom is passing at the present day. He referred to the striking resemblance existing between the early Christian age and the present, and showed how true it is that in certain broad and general aspects history repeats itself. * * * That age was preeminently one of transition, and so is this. The time-honored superstitions of Christianity were dying out then, and the time-honored superstitions of traditional Christianity are dying out now. The philosophical superstitions of that age, prompted by 'unsatisfied wants,' have their counterpart in the speculations of to-day. That was specially a time of unrest, and the same term describes the present. The alternatives then seemed to men to be between a rigid conservatism, clinging tenaciously to the traditions of the past, and an advanced liberalism utterly rejecting those traditions; and is not the alternative presented to thoughtful minds to-day essentially of the same character? Dr. Martineau closed by asking a question which mirrors the great hope of humanity in this age: 'May we not expect the emergence of some faith remote alike from medieval orthodoxy and present negations, so that neither in this mountain, nor yet at Jerusalem, will men worship the Father, but on some height of thought and piety veiled as yet in cloud?'

"These words show how thoroughly this remarkable man appreciates the gravity of the present interregnum in Christendom. The Church would do well to take to heart the warning of one of her greatest teachers, and prepare in season for the change that is inevitable. True, as one considers the present pomp and power of the ecclesiastical world, how far fetched and idle seem all such apprehensions! But here, too, history furnishes us with an impressive parallel and lesson. 'Never was the outward glory and pride of the Pagan Church so great as when at the beginning of our era, corroded with unbelief and insincerity, it was tottering to its fall. The sun never seems more splendid and creative than when at evening it lingers amid gorgeous flushes of crimson and gold in the western skies. And yet its essential life-giving heat has then departed from earth, and its lessening rays are only sufficient to produce this illusive pomp and glory of color. So the vital heat of the prevailing Christianity is fast dying out on the horizon of our time, and glimmers but feebly in the hearts of its votaries, while yet the outward church was never more imposing in the perfectness of its administration and the pomp and circumstance of its worship.

"But the sun never fails to rise again with new stores of illuminating and creative power. So this central sun of the moral universe, the quickening force of religion in man's heart, though eclipsed for a season, will never entirely pass away....Our own day is critical rather than creative, but this also is only a necessary transition. It is even a hopeful condition of things religious, since it presages and prepares the way for a new manifestation of the Spirit of faith. We are engaged to-day in sifting the products of the past; its mingled truth and error are separated with careful discretion. We are clearing the ground of the accumulated rubbish of centuries, and preparing a way 'for the returning forces of the creative spirit.' What form that return shall assume, who shall dare to say? It may be a re-birth of spiritual Christianity, or it may be, as Dr. Martineau seems to opine, a new and higher revelation still form the Eternal wisdom. But we have no fear of the result, and do not share in the shallow opinion that faith has been destroyed by science and that men will grow less religious as they know more."

Blessings are sometimes nearer than we think; truths stand at our door unseen while we strain our eyes to catch a faint glimpse of some dim and distant glory.

The spiritual philosophy, or that synonym for it, the Harmonial Philosophy, adopted by a living seer, is "a harmonious search for wisdom" in the light of spiritual ideals. This philosophy is strong in the truths that orthodoxy and paganism hold, but would free them from all dogmatism or revolting doctrines; it is strong too in the truths of materialism, but would make law the process of mind, and so intensify it with new life. It starts with the positive power of mind over matter, of the soul of things over that outward body we can see, and which we call Nature. It gives us, in the facts of spirit presence, outward proof confirming the inner witness of the soul that a life beyond is real and not an empty fancy. It is broad and eclectic, recognizes the unity and fraternity of humanity, in its inner life; and so is hospitable to truth—old or new, Pagan or Christian; hospitable also to truth *from both worlds*—or from the realm of eternal life beyond the grave as well as from those in earthly forms around us.

Out of this comes natural religion—the binding one's self to the eternal life, the clinging close to the eternal law and right which is freedom and growth.

Here is "the emergence of a faith remote alike from medieval orthodoxy and present negation," which the gifted Englishman looks for; the salvation from orthodox or negative dogmatism; "the height of thought and piety veiled [illegible] in a cloud" to those who fail to see the angels at their doors!

BOOK REVIEWS.

WILKINS'S AMATEUR DRAMAS, designed expressly for the use of schools, amateur, dramatic and church entertainments. This volume contains the following plays: Rock Allen, the Orphan; Lost and Found; Three Glasses a Day; Mother's Fool; The Reward of Crime; The Coming Man; The Turn of the Tide, and Ruth. By W. Henry Wilkins. Published by A. D. Ames, Clyde, Ohio.

This volume meets a want long felt by schools, lyceums, and all those who wish to give amateur entertainments. Plays written for the stage are difficult to present on account of scenery and accessories, and when attempted do not usually please. Those here presented are written expressly to meet this demand, and the ordinary platform of the hall furnishes all the accessories required. The pieces of themselves are well written and desirable, and we cordially recommend the volume to those for whom it is intended.

THE PRIEST, THE WOMAN AND THE CONFESSIONAL. By Father Chiniquy. Chicago: A. Craig & Co., publishers, 1880.

This book is one well calculated to create a sensation, especially among those not familiar with the interior and secret workings of the Catholic Church. One thing is self-evident—either Father Chiniquy is one of the most consummate falsifiers of the 19th century, or there are priests connected with the confessional of the Catholic Church, more diabolical and corrupt than the loftiest imagination can conceive; in fact, words are inadequate to express their subtle cunning and lasciviousness. Father Chiniquy depicts in glowing language "the struggle before the surrender of womanly self respect in the Confessional." He claims that "Auricular Confession is a deep pit of perdition for the priest," and that the "Confessional is the Modern Sodom," and that it destroys all the sacred ties of marriage and human society."

Magazines for December not Before Mentioned.

St. Nicholas. (Scribner & Co., New York.) Contents: Frontispiece—The Madonna of the Lily; Little Nellie in the Prison; Myrto's Festival; Meister Flick-Fack; King Arthur and his Knights of the Round Table; A Dear Little Goose; The Floating Prince; Destiny; Lady Bertha; Mystery in a Mansion; Little Tommy's Dream; A Yellow Pansy; In Nature's Wonderland; Will O' the Wisp; A Christmas Dinner with the Man in the Moon; The Little Kindergarten Girl; The Games and Toys of Corean Children; The Miller of Dee; Will Crocker and the Buffaloes; Nurse's Song; The St. Nicholas Treasure-Box of Literature; "Not so Stupid as he Seemed;" A Pair of Jingles; The Governor's Ball; An Aristocratic Old Gun; Phinton Rogers; The Pedestrians; The Land of Nod; Jack-in-the-Pulpit; For Very Little Folks; The Letter-Box; The Riddle-Box. This number is a brilliantly illustrated issue of nearly 100 pages, a new cover by George Inness, Jr., and any quantity of special features for the holidays. A very striking and promising new feature of modern magazine management is the Treasure-Box of English Literature, which *St. Nicholas* now announces. This department, is now open and is instituted with a view of directing and encouraging young people in the best reading, and furnishing, when practicable, good pieces for recitation. The articles will be illustrated with new pictures by the best artists of the day, and the new department will be under the direct personal charge of the editress. The "Treasure-box" certainly starts off well with two selections,—one from Thackeray and the other from Nathaniel Hawthorne,—both of which will have new illustrations by American artists.

The Southern Medical Record. (R. C. Word, M. D., Atlanta, Ga.) Contents: Original and Selected Articles; Abstracts and Gleanings; Scientific Items; Practical Notes and Formulæ; Editorial and Miscellaneous.

Babyland. (D. Lothrop & Co., Boston, Mass.) A magazine for children just beginning to read. The editor is quite sure that all the babies in all the world will look for *Babyland* in their Christmas stockings; and if they find it there, will coo all the year over the sweet and dainty and funny things it will bring them. This number is embellished by a handsome cover which adds much to its beauty.

St. Louis Illustrated Magazine. (Magazine Co., St. Louis, Mo.) Contents: Springfield, Ills.; "Oh, Come to the West, Love;" A Little Story for Gentlemen; The Oracle Fulfilled; Fashions for December; Timely Topics; Past and Present; Leaflets of Memory; Chow Chow; What shall we talk about; A Séance; Progress; A Victim to Shadows; Book Notices; The Press; Encouragement; Brickbats.

The Ladies' Floral Cabinet. (Adams and Bishop, New York.) A Magazine especially devoted to the ladies and filled with articles upon Household Art, Flowers and Home Literature.

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Why Christianity is Dying.

The New York *Sun* in commenting on the Rev. Dr. Bellow's statement in a recent address at Boston, that in New York City there are half a million of people, and these not the ignorant and untutored, but "men and women of culture and intelligence," who do not go to church, says:

> Leaving out the Roman Catholic population of the city, of whom Dr. Bellows does not seem to speak, the majority of our inhabitants do not look on churchgoing as a duty. They are neglecting it more and more, and the class in which are included the largest proportion of absentees is the class of what he calls the cultured and intelligent.
>
> It is among these that infidelity is spreading most rapidly. They are getting further and further away from that sort of Christianity preached in the churches. If it were not for the conservatism of women and their regard for religious observances, the congregations on Sunday could be got into less than a quarter of the churches, for a large part of the men go simply to please their wives. Of thorough, vital faith in the doctrines preached they have little. Of actual Christian practice they have next to nothing.
>
> So universal is this absenteeism from church that it has become a question of much importance, Dr. Bellows thinks, whether the coming man will go to church at all. He means what he describes as the intelligent and cultured man, the man who is likely to sit in criticism on the doctrines preached.
>
> Such a question implies a doubt as to the ability of the churches to hold their own against infidelity. And Dr. Bellows is not the only clergyman who is asking it. It comes from Connecticut, where the Congregational churches are, comparatively, much weaker then they were a quarter of a century ago. It is heard in Massachusetts, where absenteeism from church prevails even in small villages. It is this doubt which is leading religious conventions to inquire whether their creeds do not need to be readjusted and made to suit the spirit of the times. It was their conception of the danger which menaces the Church from the growth of infidelity and indifferentism which impelled the Bishops of the Episcopal Church to urge on their clergy and laity the necessity of illustrating more faithfully in their lives the teachings of Christianity.
>
> How can we call New York a Christian city when half a million of its inhabitants, including a large proportion of the most intelligent among them, turn away from the churches as offering nothing worthy of their attention? How is this increasing tendency to neglect religious observances to be arrested? The preachers will do well to devote their first and most serious thought to discover the causes of the trouble and the means of removing them.

The *Sun* is courteous enough toward the Christian minority, to assume that though the majority of the people have naughtily given up the churches to be tennnted by the owls and the bats, yet a judicious distribution of sugar plums among the stay-aways, will bring them all back again, and that the only question is as to the choice of the sugar plums. All this is part of the polite kindness, not to say hypocrisy, with which the secular press, as one of the surviving heirs, consents to treat a dying church. But the disease of the Christian church is mortal. Its seeds are sown in the fact that it was conceived in mythical fables, brought forth in scientific ignorance, nurtured upon historical perversion and misrepresentation, maintained, as a cunning means of social power, and easy leisure to a priestly class, and while the human nature that was in it, has led in its later days to many good works and kind offices toward humanity, yet even these cannot atone for the crimes of its mature life; the doom of nature is upon it. It has lived out its usefulness and upon the principle of the survival of the fittest, it must die—as the worship of the Sacred Bull in Egypt died; as the frenzies of the Grecian Pythoness and the phantoms of the Roman Pantheon died, because the people discovered them to be untrue.

The first effective arrow was fired at the Christian religion by astronomy, when it swept the infinite circuit of the heavenward spaces, and returned with the startling message that the universe, like Topsy, was never made, but grew; that above the earth there was no room for anything but wider spaces and more stars; that the ascending body of Jesus, if the story of the ascension were true, would meet a second execution more cruel and aimless than his crucifixion, since the latter left every bone unbroken, while the former would leave no two atoms able to find each other, in their scattered search for a physical heaven that had no existence, and a personal Father who owed his conception to his children.

A second dart struck the Christian superstition near the heart, when the splendid science of geology showed the falsehood of the account of creation which, as narrated in II. Kings, c. 22, 23, had been concocted by a scribe named Shaphan and a priest named Hilkiah, and a king named Josiah, and by them had been palmed off on the pagan Jews as the work of an alleged Moses, who had then been dead seven hundred years.

Poor Hugh Miller went mad, and a hundred thousand pulpits became scientific in the effort to find in the "Testimony of the Rocks," something that would agree with the guess work which Shaphan and Hilkiah had "found while repairing the temple," concerning the true Genesis and origin of things.

A third javelin penetrated the Christian armor, when the munificent modern sciences of comparative philology and mythology, revealed to us with photographic accuracy and lithographic firmness the gestation and growth of the various myths which have sprung from astrological and pagan sources, and matured on pagan food, but finally found their culminating maturity of power in the Jewish doctrine of Monotheism and in the Christian doctrine of the virgin-born Christ. For eighteen centuries, Christian theologians had been asserting that the gods of the pagans were false devils. Mortifying, indeed, was the discovery that the Jewish world was indebted for the conception of its Jehovah, to an importation from Phœnecia, and for the thought of its "Elohim" to an arrival from Babylon. Its incarnation and immaculate conception were Hindoo, its heaven and hell had been introduced from the Greek mysteries, its theories of duty consisting in self-abnegation and renunciation, were Buddhist, Zoroastrian and Stoic, its best elements were Pythagorean, and, in short, its entire substance, instead of resulting from divine inspiration, had ensued from the eclectic absorption of the various teachings of paganism. Christianity can never survive these modern researches into the origin of religious ideas. It is vain to say that this coat of many colors, is of God, when each of its component colors bears the pagan stamp.

A fourth scientific influence which is decomposing Christianity in its interior structure, like a subtile infusion in its veins, warring against its life, is the knowledge which is growing in all minds, that this superstition has never taught a sound theory of virtue, or presented a valuable deterrent from crime, or antidote to misery. Its ethical worthlessness is a worse fault than its mythical origin. The heart of the devotee gladly consents to be imposed upon by a lie which it hopes will make it better and more pure. What little strength Christianity retains, is of this sort; but it is waning before the dissolving effect of a new conscience governed by new standards. Men and women are discovering that acquisition is an infinitely more essential virtue than renunciation; that self-development is far holier than self-denial; that nature is to be scientifically studied and equipoised for the healthy manifestation of spirit, not ascetically condemned as the force that is at war with spirit; that health, grace, power, ambition, beauty, art, poetry, music, the drama, wealth and knowledge of the world's literature, are not any of them temptations to be shunned, but virtues to be cultivated. And that through the poised and equable, wise and harmonious alternation of the mind throughout the whole gamut of thought, emotion, aspiration and affection, the whole nature of man is to be struck in harmonious chords and stirred to divinest melody. Millions of human hearts have discovered with joy that man never fell, but has always been rising; that the food on which the gods have been fed, has all been stolen from humanity's tables; that the breath which the gods have breathed, has been imparted to them by poets and seers; that the hells which have terrified childhood were lighted only in childish minds; and hence that Christian theology is an effete echo of an unhealthy nightmare, which has merely disturbed the human soul in its dreams.

Fortunately the people who do go to church, are not there because they believe in its former theology. None of them do. They believe merely in some of its draperies and externals. They enjoy oratory and have no other chance, perhaps, to hear it. They enjoy philosophy—just a very little of it, and this the preacher gives them in the third dilution. They enjoy moral discussion, and being told of their naughtiness. It gratifies the ethical taste with the sense of reform, without subjecting one to the necessity of an actual change of conduct. They like to be told that duty lies in impossible acts, for this is the species of soothing religious flattery, which atones to the soul for the non performance of duties. They even like to be told that they are among the few that have been elected to be saved from hell, for though they do not believe in hell, yet they feel flattered by the politeness which assures them of their salvation, just as a painter cannot help being pleased by a blind man's admiration for his picture, or a musician by a deaf man's praise. There is really nothing in it, but what there is, is polite.

With two-thirds of the people staying away from church, and the other third attending from merely secular motives—with fully a third of the preachers preaching heterodoxy sugared with atheism, and the other two-thirds preaching morality sugared with heterodoxy—it is not too much to say that the Christianity which once held the human mind in its vise of terror, is dead. Its death makes room for a scientific diagnosis of crime and an intelligent study of morals—a healthy practice of virtue, and a wiser pursuit of happiness. Simultaneously with decline of religious faith, there has been in the treatment of crime a large substitution of the methods of the atheist, Bentham, who regarded crime as a social bankruptcy, for the theological method which pursued crime as an instigation of the devil. In his day one hundred and sixty classes of crimes were reformed by death in ours but three; yet the work is but half done and invites completion. To-day it may be said that not one criminal in fifty is reformed by punishment. A century hence, ninety-nine in a hundred will be reformed by wiser means than our present penitentiaries. The great social vices have hardly yet been diagnosed as to their mode of cure. The future will do better for those than the past.

It is a great thing that the people who stay away from church because they have formulated a definite contempt for superstition, are the most cultured and refined. Everybody knows that these are also the most moral, generous, brave, tender and kind. Their family circles are the most pure and happy. At least they compare favorably with those of the millions who attend church from merely social and secular motives. Attendance from religious motives has ceased. But the cultured and refined, now attendants at church, are not idle. They are thinking, and within their silent thoughts exists in embryo—the Church of the Future.

"Emence" Liberals.

When orthodox Christianity was strong, and it cost a man reputation and involved the sacrifice of personal interest to become an avowed unbeliever, the "infidel" was usually a man of marked individuality, of independence, intelligence and principle. Some of the old infidels were uncouth in appearance and rough of speech, but they were lovers of truth and haters of pretension, sham, hypocrisy and fraud, in whatever form they appeared; and this is true of the great mass of intelligent liberal thinkers of to-day.

But now when belief in the severe features of theology, has been generally abandoned, and what was once stigmatized as infidelity is quite prevalent among the educated, and the uneducated, and is advocated with but little disguise by leading journals of the country, while its public advocates who speak from the platform, attract audiences that fill the largest halls, it does not necessarily demand such sterling qualities to become a free thinker, as it did some years ago. It is not strange, therefore, that we see a large class claiming to be free thinkers, who are no thinkers at all.

The strength and increasing popularity of liberal thought, have attracted to it multitudes that, under other circumstances, would have remained in sympathy with the churches and the old creed—men and women who have been borne along by the force of a strong and growing public sentiment, rather than by convictions of their own, arrived at by study and reflection. The accession of a large, ignorant and credulous element to the ranks of the liberals has been unavoidable. Quacks, pretenders and charlatans, have not been slow to avail themselves of this condition of things. They have seen that by allying themselves with liberals, using the names of Paine and Voltaire, and of recognized scientists of radical religious views, they were able to reach a class that in other times was more effectively reached by assumptions of piety, like those of the "retired clergyman whose sands of life have nearly run out."

These charlatans and frauds have, as far as possible, made liberal papers mediums for introducing themselves and their humbugs to the people. Not a few of these papers have encouraged them in their business. Taking advantage frequently of bitter controversies and quarrels that have prevailed among rival journals, these unscrupulous fellows have sided with one party against another, and thereby secured ready endorsement and unsurpassed facilities to defraud the credulous liberals who could be reached that way. Their advertisements can be seen in nearly all the liberal papers, and testimonials from correspondents and even editorial recommendations are freely published. When the division occurred in the National Liberal League, they all followed their natural inclination and joined in the clamor for the repeal of the postal laws against obscenity, and at the same time commenced assailing prominent liberals whom they knew by a sort of instinct, despised them and their fraudulent practices, and might any day expose their rascality.

Some of these fellows have taken the field as lecturers, professing to be Spiritualists or Materialists, or half one and half the other, as seemed to accord with their interests. Although destitute alike of ability and representative character, they thrust themselves forward at conventions, and make the movement they attempt to advocate, appear like themselves, vile and disreputable. At the places they visit in their perambulations, they claim to be phrenologists, magnetic physicians, clairvoyants, mind readers, exposers of Spiritualism—indeed, *anything* to attract attention and to gull the public.

One of these charlatans whose name is but little known to our readers, but whose character and practices entitle him to a place among the professed reformers, we have described above, is "*Dr.*" *A. J. Clark*, who has been wandering about the past two or three years, announcing himself from Indianapolis, St. Louis, and Kansas City, among other places, and giving the impression that he is an educated physician, with an office and established practice in some large city. Sometimes he claims to be a "Unitarian minister;" at others, a spiritual lecturer or a "phrenologist," or an "eclectic physician," or a "magnetic healer." In some communities he practices tricks, such as were described in a recent number of *Scribner Monthly*, and passes them off as proof of "mind reading." He is without education, without principle, without much of anything except "cheek." His reputation where he is known is decidedly bad, and at such places, as for instance, in Indianapolis, the decent liberals neither recognize him as belonging to them, nor have anything to do with him. His conduct in some places has been such as to disgust liberals, and to reflect no credit upon those who have been intimately associated with him.

To show the intellectual qualifications of this fellow, we give a specimen of his literary productions in the following copy of a letter which he wrote and signed for a gentleman, whose name he wished to use to introduce himself to a liberal of some influence, or one he thought would be likely to assist him. We give the letter *verbatim et literatim*, vouching for the correctness of the copy and the genuineness of the original:

> "WALTON IND. Oct 28 79.
>
> MR MCFADDIN Logansport, In.
>
> Actcept Complaments and Commendations of Dr A J Clark of St Louis Mo. Mr. Clark is a free thought Lecturer of the Unterian church. A Gentleman and Scholler He has Just Closed a course of Lect in Walton, giving universal sadisfaction to his crowded Houses He spoke 6 times. He is emence.
>
> D ENGLER."

"The above was written by Dr. A. J. Clark, including my own name.
DAVID ENGLER."

Quite recently this cheeky ignoramus turned up in Kansas City, where he has wormed himself into the confidence of two or three free thinkers, and announces himself as associate editor of a free thought paper. He proposes to make "a paper that you and *us* will be proud of." He is "ready to go to work in the field of free thought." "Do you want a chart of your character, disposition, what to follow in life, and how to be successful? If so, send $2 to Dr. A. J. Clark." "Dr. Clark has a national reputation as a writer and a lecturer," says one of the editorials. "Do you wish a course of lectures on Psychology, Temperamentology and Phrenology? If so, send for Dr. A. J. Clark."

"We are glad you are at home, Brother Bennett, and with health improved. Shake." "Dr. Clark as a magnetic healer has no superior in the United States." These are a few specimen paragraphs from this wonderful journal, published in the professed interests of free thought.

We know not the character of the parties with whom he is associated, but we shall not be in doubt, if they do not speedily get rid of this pretender and fraud, who deserves only the contempt and scorn of every decent man and woman, whether they be orthodox or heterodox, materialist or spiritualist. Character is deeper than creed, and moral worth is of more importance than unanimity of sentiment on philosophical or religious subjects.

The Secular Association.

Some of the so called liberal papers endeavor to produce the impression that the secular association organized in this city last month, is disposed to pander to the adherents of the orthodox theology, with the expectation that its members will be drawn chiefly from the religious classes. This is a down-right misrepresentation. The organization referred to was formed in accordance with the call signed by Ingersoll and others, *for one purpose, and one purpose only—the complete secularization of the State.* All who concur in the principles of State secularization and the justice and importance of this organized movement, are honestly and cordially invited, regardless of their religious or non-religious views, to join the association and work together for the common object. Its members are at liberty to believe or disbelieve as they may, in regard to other matters, and outside of the association to advocate or oppose any systems of faith; they are required only to unite on the *one just and beneficent reform* which called the association into existence. Some so-called liberals are disappointed because the association is organized on a basis so broad, as to exclude discussion in regard to the origin of the Bible, the natural or supernatural character of Christianity and cognate subjects; that is to say, they want to make it an instrument for propagating their views on religious subjects. But how unfair and dishonest it would be to invite the aid and coöperation of all, regardless of their religious views, who are in favor of State secularization, and then make the association a general debating society, and an instrument for propagating religious or non-religious doctrines, in which a portion of the members cannot concur.

The Secular Association is broader than the old Liberal League, inasmuch as it does not commit its members to any theories or views except in relation to the one object for which it was formed. The basis is so broad that orthodox Christians can join it without hearing assaults on their faith. That they will, to any large extent, unite with the new movement at present, is not expected; but ultimately they will accept the principles of State secularization and help incorporate them into the platforms of political parties and the constitutions of the several States. The triumph of the reform cannot be achieved until this is done, and it will not be done without the concurrence and aid of religious people. And the Secular Association in organizing for the work of education, did wisely and well in agreeing upon a basis so truly liberal as to admit to membership all orthodox and heterodox alike, who are willing to work for State secularization

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

We are pleased to learn that Mrs. Bullene is to speak in Philadelphia. She will meet a cordial and appreciative audience.

Mr. B. F. Underwood passed through the city, last week, on his way to Ohio and New York to fill engagements. He will return West about New Years.

At the request of Mr. Thomas Lees we announce that Mrs. Richmond will speak in Weisgerber's Hall, Cleveland, O., Sunday, December 19th.

Dr. E. H. Denslow, of South Bend, Indiana, spent several days in the city last week. Dr. Denslow is widely known as a skillful magnetic healer.

Thos. Walker, the trance medium, has been presented with a beautiful diamond ring by his friends and admirers at Kimberley, Africa.

Dr. E. H. Denslow, of South Bend, Indiana, a prominent Spiritualist, published in the *Register* of that city, a "Magnetic Motorpathic Emancipation Thanksgiving Proclamation."

Only a short time remains in which we can receive new trial subscribers for 12 weeks at the reduced price of 30 cents. Let the names roll in by the thousand each day until New Years.

Capt. H. H. Brown lectures at Willimantic, Conn., Dec. 19th and 26th, and Jan. 2d, 23d and 30th. He can be engaged for week day work between those dates by addressing him at that place.

Dr. G. H. Geer, State Agent for Minnesota State Association of Spiritualists lectures during December at New London, Manannah, Kingston and Howard Lake. He is meeting with good success.

Dr. J. Wilbur has returned from a professional visit to Toledo, Ohio, and may be found at his residence, 430 West Randolph street. He is widely known throughout the Northwest, as one of the most successful magnetic healers.

Mrs. Maud Lord gave a very satisfactory séance at the residence of the editor one evening last week. The company was composed of prominent citizens who expressed themselves as greatly interested. Many fine tests were given.

We learn from our excellent contemporary, *The Saratoga Sentinel*, that Mrs. Helen J. T. Brigham is to fill her regular monthly engagement at Saratoga this week. Mrs. Brigham is very popular at Saratoga and has for years been doing a good work there.

The letter from Wellsville, Kansas, published on the 6th page of this issue, illustrates the good that can be accomplished by home circles. Through its instrumentality Mr. Carpenter's wife, daughter, sister, nephew and others, have been developed as mediums.

Among the fine cabinet photographs lately added to our office collection, are those of Dr. E. H. Denslow and Mrs. Olle Childs Denslow. We shall be glad to receive cabinet pictures of all mediums, healers and lecturers. The collection affords an interesting study to our numerous visitors.

A correspondent writing from St. Louis, says: "Bishop A. Beals has been lecturing here every Sunday to good audiences for the last few weeks, giving entire satisfaction and in a measure uniting the inharmonious elements that have existed among the Spiritualists for some time past."

The Cuba, (N. Y.) *Patriot* has got an editor, who is evidently abreast of the times. From a lengthy notice of a Spiritualist meeting which we find in that paper, we quote as follows...."The principal address was given by Lyman C. Howe, the well-known trance speaker..... It is not too much to say that it was one of the finest and best addresses to which we have ever listened.... Mr. Howe is indeed a marvel of majestic eloquence."

The editor's private correspondence has grown to be so enormous that he finds it wholly impossible to give his numerous friends the personal attention he would like and do justice to his professional duties. He desires to express his sincere thanks for the valuable information and suggestions constantly coming into his hands from all parts of the country, and begs that the friends will not relax their interest or slacken their correspondence because of his inability to reply.

"The Church of the Future. A plea for the better organization of thoughtful people for co-operative effort." Under this title we have published in tract form the practical suggestions for the organization of societies which were incorporated in a late editorial entitled, "The field is white with the harvest." We have already distributed several thousand copies and will send a copy by mail to any address. Those of our readers having friends whom they would like to have see the pamphlet, may send us a list of names and we will mail copies.

Mrs. E. Miller, M.D., formerly of Indiana, but having a circle of friends and patrons in this city has found it best to locate here permanently. Dr. Miller is a well read physician with much experience. She utilizes the best features of the different schools of medicine, combining with them vital magnetism and electricity. Dr. Miller is not only a successful practitioner, but a lady of culture and refinement, and will prove a valuable acquisition. She is located at 36 Ogden ave., between Washington and Randolph streets.

Until New Years day we will receive new trial subscribers, to whom the paper will be sent 12 weeks for 30 cents or 15 months for $2.50.

ATTENTION CORRESPONDENTS.—Do not send us postage stamps of larger denominations than one, two, or three cents, and send these only for fractions of a dollar.

Dr. A. B. Spinney has for five years labored and lectured more than half the time in the interest of Spiritualism and cognate subjects, without charge or even payment of his expenses, supporting himself and family by his medical practice. Hereafter he proposes to devote his time from the 3rd to the 22nd of each month to lecturing before such spiritual, liberal, temperance or literary societies as may desire to engage his services at a reasonable price. When not thus engaged he will hire his own hall and lecture on medical subjects. Dr. Spinney is a zealous, broad-minded and interesting speaker on a wide range of subjects and always draws good houses. His permanent address is 204 Woodward avenue, Detroit, Michigan.

Our thanks are due to the following for sending clubs for the JOURNAL: Dr. M. L. Sherman, Adrian, Mich.; T. Harris, Time, Ill.; E. A. Carpenter, Wellsville, Kan.; Mrs. Mary Parkhurst, Rochester, N. Y.; H. A. Learned, Trenton, Mo.; W. Cowgill, Fredonia, Kan.; L. H. Warren, Monroe, Wis.; Mrs. E. M. Chalker, Aurora, Ill.; S. Merry, Montpelier, Ohio; Miss Susie M. Johnson, Minneapolis, Minn.; L. M. Warriner, New Lisbon, Wis.; Dr. A. B. Spinney, Detroit, Mich.; L. P. Wheelock, Moline, Ill.; W. C Kingsbury, Ukiah, Cal.; W. Bagley, Peru, Neb.; M. W. Haviland, Spring City, Nev.; M. L. Roberts, Minneapolis, Kan.; E. Culver, Coldwater, Mich.; Dr. J. K. Bailey; Dr. A. L. Foreman, Milton, Ill.; Mrs. Sarah Bird, Mineral, Wis.; J. A. Unthank, Bell Creek, Neb., and many others.

Resolutions of Respect.

Nov. 7th, 1880, the Monmouth (Ill.) Liberal League adopted the following preamble and resolutions of respect, in regard to the decease of a prominent Liberal, Mr. Thomas Watson.

At a meeting of the Monmouth Liberal League held at Liberal Hall, Sunday evening, November 7, 1880, the following preamble and resolutions were adopted:

WHEREAS, We have been called to lay away in the silent tomb one of our noblest workers and defenders of the great and true principles that make all mankind akin; and

WHEREAS, In the death of Thomas Watson we do realize that we have lost a friend whose life was spent in doing good; a man who lived through many long years so uprightly that in his death we need no divine mantle of charity to cover his faults. He died as he had lived, a noble type of true manhood; pure in heart, noble in deeds, and always ready to assist his fellow-beings on the road to a purer, higher and better life, and

WHEREAS, While we recognize that his voice has been silenced by death, we feel that his memory will ever be cherished in the hearts of all who knew him; therefore,

Resolved, That we extend to the bereaved wife, sons and daughters who mourn the loss of a kind husband and an affectionate father, our sincere and heartfelt sympathies.

Resolved, That while the near ones shed tears of sorrow over the grave of their dear departed, we deeply feel the loss of a true and kind friend, but with the poet can truly say:

> "Go gentle spirit to your destined rest,
> While we, reserved by nature's kindlier doom,
> Pour forth our tears of sorrow on your tomb."

Resolved, That a copy of these resolutions be forwarded to the bereaved family; also to the Monmouth *Atlas* and *Review*, the Boston *Investigator*, *Truth Seeker* and RELIGIO PHILOSOPHICAL JOURNAL, requesting publication.

E. G. MOORE,
E. B. WILSON,
S. W. SMITH,
Committee.

Business Notices.

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Spiritual Meetings in Brooklyn and New York.

BROOKLYN, N. Y.—Conference Meetings every Friday evening, in Fraternity hall, corner of Fulton St. and Gallatin place

Dec. 10th. "What Shall We Do," Prof. J. R. Buchanan.
December 17th, Wm. C. Bowen.
December 24th. A Christmas Meeting.
December 31st, an Experience Meeting and a review of years work.

BROOKLYN EASTERN DISTRICT FRATERNITY meets every Sunday evening, at 7½ P. M., in Latham Hall, 8th st., near Grand.

D. M. COLE, President.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Cartier's Hall, 23 East 14th Street

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, in Steck's Musical Hall, No. 11 East Fourteenth St., near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

P. E. FARNSWORTH, Secretary.
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The increasing popularity of SCRIBNER'S MONTHLY is strongly evidenced by recent sales. A year ago the monthly circulation was about 90,000 copies; during the past nine months it has averaged 115,000, while the first edition of the magnificently illustrated November issue (the Decennial number) is 125,000.

In 1881, there will be published serial novelettes by G. W. Cable, author of "The Grandissimes," Mrs. Burnett, author of "That lass o' Lowrie's," and others; with a novel of New York life by an accomplished writer. Papers on American, London, Parisian, Dutch and Russian Art will be illustrated by many of the greatest living artists. Essays by Stedman, R. H. Dana, Edward Eggleston, Boyesen, Clarence Cook, and others; illustrated papers on the stage, articles of travel, etc., etc., will appear during the year.

With November began Part II. of the now famous history of Peter the Great, by Eugene Schuyler. To enable readers to secure Part I. (complete in itself), the following special offers are made to new subscribers after October 20th:

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The Publishers of the Louisville COURIER-JOURNAL claim that for the quantity and quality of matter published and the care taken in preparing each issue, it is by odds the best and cheapest paper in the United States.

The COURIER-JOURNAL is a consolidation of the Louisville Courier, Louisville Journal and Louisville Democrat, and is now in its fiftieth year. Being a long established and thoroughly responsible paper, occupying its own property worth over $500,000, and having the most costly machinery and ample means, subscribers in making advance payments for it do not run the risk of losing their money, as is too frequently the case in papers that have a precarious existence of only a few years.

Rare inducements in the way of cash commissions and valuable premiums are offered agents, postmasters and club raisers who send subscriptions to the WEEKLY COURIER-JOURNAL. No traveling agents are employed by the Courier-Journal Co., as we desire at every place local agents known to the community they reside in, and to whom will be sent, on application, free of charge, an agents' outfit or sample copies, posters, blanks and circulars, giving list of premiums and cash commissions we offer.

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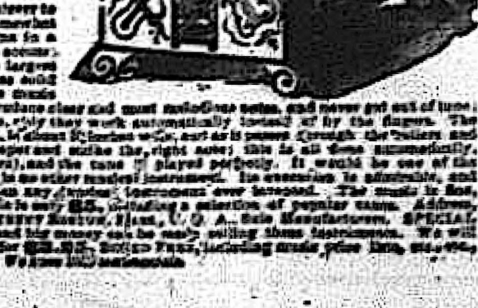

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Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Death of Bishop Haven.

BY HUDSON TUTTLE

[To a friend he said: "The first Sunday in the new year, I shall spend in glory." So real was this "glory" to the man who was so soon to enter it, that he and his widowed sister, Mrs. Cox, spoke together of the message he was to take from her to her husband.....Then referring to his own experience he said: "It is so delightful dying—it is so pleasant—so beautiful—the angels are here—God lifts me up in his arms. I cannot see the river of death—there is no river—it is all light—I am floating away from earth up into heaven—I am gliding away unto God." To Prof. Lindsay when taking his leave he said: "Good evening, doctor, when we next meet it will be good morning." When he knew he was about to die, he said, as if overwhelmed by the weary labors and journeyings through which and over which he had dragged himself, in spite of sickness and sorrow and pain, for all these long, lonesome years "After I have seen the Lord, I shall want to rest for the first thousand years with my head in the lap of my Mary."—*Boston Herald.*]

Life's earnest day drew near its close; a day completely given
To do the work the Master gave, to fashion earth for heaven.

No martyr by the rack or flame had suffered greater pain,
Than he had borne without a moan and counted as his gain.

And now was past the bloody sweat, the gall and thrusting spear,
A joy divine upon him broke from the supernal sphere:

And as he trembles on the verge of life and death by turns,
His struggling spirit gathers strength and earthly fetters spurns.

He smiles at death bereft of sting, he scorns the narrow grave;
Soon will he taste the fruits of life, and in its waters lave.

Awed by his faith his friends stand mute, his latest words to hear,
They knew who works his Master's will, has naught at death to fear.

A smile lit up his pallid brow, as oft the setting sun
Breaks through the clouds and glorifies, as night comes swiftly on.

"No clouds obstruct my vision clear, I feel no dread alarms;
The angels wait around my bed, God folds me in his arms.

"Oh! it is pleasure—it is joy! My prisoned spirit thrills
With this new life that comes of death, which all my being fills.

"No river spreads in fog obscured. Oh! light; all things are light!
I float from earth into the heavens, entranced with keen delight.

"Good evening now; when next we meet, within the crystal gate,
'Twill be good morning ever more; nor have we long to wait.

"Your message, sister, I will bear to him who keeps your heart,
He is with Mary—joyful thought, no more from her I part!

"Oh! weeping mother, daughter dear, and you, my noble son,
May love of Jesus make you his, and with him be as one."

He paused, the damp was on his brow; he labored hard for breath;
He whispered: "Jesus, now I come"—and life gave place to death.

His body sleeps; his friends they weep, but he in heaven is blessed,
A heaven so perfect in its joy, activity is rest.

Funeral Services of Mrs. Eliza A. Wiswell.

Mrs. Wiswell had been confined to her house many weeks before she passed to spirit land, and her friends had not expected that she would rally from her illness, and they were, therefore, somewhat prepared to hear that she had passed over the river called death. For twenty years she had been a firm believer in the doctrine of modern Spiritualism, and her friends say that her belief was a source of great comfort to her, particularly so during her last sickness. She was a woman of education, culture and refinement, and was much beloved by a large circle of friends. Her maiden name was Mandeville, and she was of a family well-known for their sterling qualities. She leaves a husband and two daughters who feel her loss very keenly. Gen. M. N. Wiswell has held a number of positions of importance among which may be mentioned that of Military Governor of the District of Columbia. The funeral services were held on Saturday evening, Nov. 6, at eight o'clock, at the residence of the family, 347 West Thirty-fourth street. Though this is not a common hour for the holding of such services, yet we think the innovation happy, and there are many reasons why it should be adopted. As we separate for the last time from one that is dear to us, there is something, it seems to us, that is peculiarly appropriate, that it should be at the close of the day, as nature puts on the robe of night, a spirit of rest and quiet pervades. The night was rainy and nature herself was weeping as if in sympathy with the occasion. The spacious parlors were filled with loving and sympathizing friends. The General and his two daughters with intimate friends were seated near the mortal remains of her they had loved here on earth so long and so well. Loving hands had placed beautiful floral offerings on the casket.

The services began with the singing of the hymn, "Nearer, My God, to Thee." Mrs. Nellie J. T. Brigham, speaker for the First Society of Spiritualists, then offered prayer in appropriate and well expressed terms. The hymn, "Rock of Ages," was sung with good expression. Mrs. Brigham then delivered an address, founding her remarks upon the words of St. Paul, "O death, where is thy sting? O grave, where is thy victory?" She spoke with deep pathos and loving tenderness. Her words were full of comfort and hopefulness and it seemed as though they went home to every heart present. As she breathed out her words of consolation in her tender, loving, warm and sympathetic manner, they imparted a feeling, it appeared, to all present, that really, indeed, to the dear one who had gone before, death was swallowed up in victory.

The services were simple, appropriate, impressive and full of the spirit of loving kindness and could not fail to assuage the grief of those who had known and loved her for many years.

HERMETICUS.

New York, Nov. 24, 1880.

Arthur A. Waite.

Your free use of the pen-scalpel on the Juggler-Painter-Preacher, Arthur A. Waite, of recent Boston notoriety, just fits his case. A few years ago an Advent preacher, Elder Flagg, came to Rutland and settled over a small Advent society. It was said that he had formerly been a traveling soap auctioneer. Soon after he came here his son-in-law, A. A. Waite, appeared here and opened a shop as a sign and ornamental painter. He was a good painter, but was so unreliable in his business engagements or, in other words, so shiftless that he did not make a success as a painter. Soon after he set out as an Advent preacher and left for New York state, and has been heard from as a vibratory Elder in many places since. Probably when his stock of Advent sermons are exhausted, he falls back on some other of his many avocations. He is just the kind of pious fraud to help the church throw mud at the Spiritualists. Poor Waite! his mask is too thin. Give him rope enough and he will hang himself.

NEWMAN WEEKS.

Rutland, Vt.

A Reply to Hudson Tuttle—Christian Spiritualism.

To the Editor of the Religio-Philosophical Journal:

I am pleased with the fair and liberal spirit which has so eminently characterized the publication of your paper, and its apparent growing favor with its patrons generally. The toleration of *honest* discussion, is one of the principal features which has secured for its pages a healthful and pleasant variety of opinion on every question, which is now so vitally agitating the spiritualistic world, bringing together its best thinkers on one common platform of equal rights. To differ in opinion is the best sign of progress; agitation purifies the mental atmosphere, without which stagnation and decay would soon mark the spiritual and moral death of our race.

No single mind is capable of building the great temple of truth alone; it requires every available aid and material, in all its variety of talent in the field of labor; each individual with his one, two, five and ten talents, should be found laboring somewhere in his appropriate sphere. God's spirit moves on the mental sphere of humanity today, as surely as it did at the beginning when He said, "Let there be light and there was light."

In the JOURNAL of Nov. 6th, under the head of "A Reply to Many Critics," Mr. Hudson Tuttle gave utterance to impressions which I fail to perceive to be *sound consistent doctrine*. I therefore, Mr. Editor, in the interest of truth, by your permission, will endeavor to show as best I can his position.

In his reply to "many critics" we find this, "Spiritualism itself teaches that Christ was not different from other men. He was a medium with rare clairvoyant, healing and prophetic powers, and therein he was like all other mediums. As a teacher he was like Buddha or Christna, and taught nearly the same doctrine. If Christ had been a 'Christian' there would be more color in the claim of 'Christian' for Spiritualism; *but he was in no sense a Christian*."

In the above quotation, Mr. Tuttle endorses the teaching of Spiritualism in reference to Christ as being *not different from other men*; here he rests his faith in the truth of this teaching, simply on the say-so of spirits of whom he knows nothing, and of whom *no proof of character or standing can possibly be obtained*. Mrs. Emma Hardinge Britten on last Sabbath morning, in a lecture before the First Spiritualist Association of Philadelphia, said that "Earth-bound spirits who had departed from the flesh, having lived here in gross immoralities and spiritual darkness, were the most prominent and ready from the other side of life, to communicate back to the earth, and that those among them who had made most advancement, led the rest." If this statement be true, as uttered by one of our best and most reliable mediums under *inspiration*, then I ask on what authority does Bro. Tuttle rely for his *wisdom to instruct* others? Now I will present, in order to *disprove* the truth or reliability of what these *undeveloped spirits say* of Christ, a few Scripture texts bearing upon his *character* and *mission*, for if Mr. Tuttle admits the truth of the Scripture record of Christ in regard to his mediumship, etc., why does he not also admit at least the possibility of truth in the following Scripture texts:

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was to come, the *Almighty*."

"In the beginning was the Word, and the Word was with God, and the Word was *God*, and the Word took flesh and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth."

"God who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken by His son whom He hath ordained heir of all things, by whom he also made the worlds."

"David being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne, he seeing this before spake of the resurrection of Christ that his soul was not left in hell, neither did his body see corruption."

If these texts of Scripture be true, certainly Christ was much more than "other men;" his generation traces back to God his Father, with whom he was when the worlds were made, and by whom they were made; all power was given unto him both in heaven and in earth, and now he reigns until every knee shall bow before him, and every tongue confess him to the glory of God the Father. Mr. Tuttle declares that "Christ is in no sense a Christian," and yet we presume he will not deny that he is the *author* and *founder* of the Christian religion. A Christian is one who is in the likeness and image of Christ spiritually, who walks in his footsteps and keeps his commandments; if all Christendom to-day fail to reach this standard, they *fail* to be *Christians*, and there is not one on earth. If Mr. Tuttle had said that Christ is the only Christian on earth to-day, he, perhaps, would have said much better, yet I believe God will not leave himself "without witnesses," and to-day there are in comparative obscurity many Christians.

Again Mr. Tuttle attempts to draw a comparison between Christianity and modern Spiritualism, calling Christianity "stale water" and Spiritualism the "fresh fountain," clear as crystal. Now I have been a careful and, I trust, honest observer and investigator of both systems for many years, and I confess my inability to discover in modern Spiritualism the "crystal fountain." If the story of every medium can be relied upon as true, the fountain will not compare even favorably with degenerate and backsliding Christianity so called, for the latter under the pressure of public opinion and the restraints of church discipline, are at least outwardly better for their profession.

S. D. WILSON.

Philadelphia.

After Dogmatic Theology, What? Materialism or a Spiritual Philosophy and Natural Religion.

This last book by G. B. Stebbins has been cordially commended by such men as Epes Sargent, Hudson Tuttle, A. E. Newton and Dr. Crowell. From newspaper and magazine notices we select as follows. The *Free Religious Index*, Boston, says:

"It comes from one who asks no odds in the battle of ideas, who is undismayed at the loudest noises ever beaten on materialistic gongs, and who will not cry out for quarter if fairly defeated. He is as thoroughly "emancipated" as any scientific opponent from the rule of the prevailing religious dogmas, and makes his final appeal to the same court of authority—that of instructed intelligence. The book is an attempt, and we believe a successful attempt, to show that modern Spiritualism....has evolved a consistent philosophy. We do not mean, of course, in saying this, that we necessarily accept the author's facts, or his explanation of them, in all instances, or in any instance, as correct. We mean only that his explanations, the assumptions of his philosophy being once granted, are clearly made out and are consistent with that philosophy, and that his conclusions are, therefore, worthy of respectful consideration....The book is theistic in doctrinal teaching, devout in spirit, of exalted moral sentiment....The "facts" of spirit presence we consider....his stronghold, and most important contribution to the real object."

The *Olive Branch* says: "It may justly be termed a text book for the million."

The *Saginaw Daily Herald* says: "This compact and handsome book bears marks of careful study, wide research and thought, and is written to meet what its author feels is a need of our day....The chapter of facts of spirit presence is especially interesting....The book is food for thought to all who would look frankly and freely at these important questions."

The *Christian Register*, Boston, says: "Mr. Stebbins finds the full disproof of materialism in psycho-physiological science and in facts of spirit presence.....Many inquirers will thank him."

Lyman C. Howe says: "It is brimming with fact and philosophy, sense and spirituality....A valuable text book for spiritual lecturers and a compendium of spiritual history....one of the best books for investigators....excellent for missionary work in the churches."

The book is on sale at this office, wholesale or retail. Price, cloth, 75 cents; paper, 50 cents, which pays postage.

Spiritualism, Its Proofs Direct, Positive and Convincing.

[Yolo Mail, Woodland, Cal., Nov. 18th, 1880.]

The RELIGIO-PHILOSOPHICAL JOURNAL is the advocate of modern Spiritualism, and to those who take an interest in the progress of one of the most astounding developments of modern society, this weekly record offers an authentic and reliable exposition. To the outside and impartial observer it is a matter of no little astonishment to note the attitude of most Christian churches toward this new and most remarkable phase of social development in modern days. The great central facts of Christianity on which, as a basis, the entire superstructure has always rested, is the resurrection from the dead, whereby personal immortality for every human soul is held to be clearly established. The evidence for that wonderful event was duly recorded at the date of its occurrence and has come down the stream of time in written or printed memorials and by oral tradition during the long lapse of over eighteen centuries or between fifty and sixty generations. Hence it is, that by the gradual weakening of evidence through so many vanishing generations, millions upon millions of persons nominally attached to Christian churches, have no practical or real living faith in personal immortality for themselves as individuals. They admit its truth as a mere matter of education, and that is all. The original proofs on which that great truth was first founded have lost their force by the long distance of time to most modern thinkers, even inside the churches. And inside as well as outside their limits the deep cry of the human heart is now ascending in earnest tones for living and positive evidence, stronger than mere tradition or blind faith.

And just at this crisis, in order to respond to this eager want, modern Spiritualism steps upon the scene and claims to give positive demonstration that we all live, think and act, just as truly after the death of the body, as we ever did before. Its proofs are so direct, so positive and so convincing to all careful and persevering investigators, that many of the ablest minds and profoundest thinkers of England, the United States, France, Germany, Russia and other countries have cordially endorsed its evidence, and so forever renounced materialism and atheism through its instrumentality. And not only the learned and wise, the scientists and *savans* have thus become convinced that they are something more than mere "clods of the earth" or "brute beasts that perish forever with their bodies," but millions of common men and women also have enrolled themselves in the same noble company. So convincing has been the evidence to all who examine instead of ridiculing, and investigate instead of scoffing, that the number of Spiritualists has increased and spread within thirty years as much and as widely as that of Christians did within three hundred years at the first start of Christianity. It is the same kind of evidence now revisiting the earth, that startled the world out of its slumbers when Christianity first appeared in Judea. The man who now admits the proof that then was given and rejects that which is now given in a far more convincing way to us is guilty of gross inconsistency. If modern proof of immortality is good then the ancient is likely to be good also, but if the modern is worthless then the ancient must be still more worthless, because not half so strong or demonstrative. These modern evidences may become the life of modern churches if embraced heartily; if rejected, the churches will gradually fall into materialism and utter lack of faith in the truth of ever-during, never-dying souls that continue their living activity after the death of the body just as much and really as during its earthly life. The RELIGIO PHILOSOPHICAL JOURNAL, which is the weekly embodiment of truths like the above, is worthy of abundant patronage by all thinkers, whether they agree with its views or not. They should try it for three months at least, as it costs only thirty cents for that time and then they will doubtless want to take it for a year longer at $2.50. Any person disposed to subscribe, can leave the money at this office, and we will send it on for them, so that they can read and judge for themselves of the value of so able and excellent an advocate of the views thus briefly alluded to above by us.

W. J. Colville and Geo. A. Fuller at Berkeley Hall, Boston.

To the Editor of the Religio-Philosophical Journal:

Mr. Colville's lecture upon "Social Conditions in the Spirit-World," in Berkeley Hall, Sunday morning, Nov. 21st, was very elaborate and eloquent. Nothing but a full report would do justice to the able effort of this inspirational orator. Full eight hundred were present, and they showed their appreciation of the manner the subject was handled by Mr. Colville's spirit guides by the strict attention they paid.

In the afternoon Mr. Geo. A. Fuller, of Dover, Mass., made his *debut* before a Boston audience. He chose for his subject, "What Lies Beyond?" He evinced great skill by the methods he used in handling his subject, both from a spiritual and scientific standpoint. At the close he was greeted with great applause.

In the evening, Mr. Fuller in connection with Mrs. Morris the organist at Berkeley Hall, held a vesper service at the parlors of 94 Pembroke st. The parlors were crowded to their utmost capacity. Mrs. Morris rendered in an effective and artistic manner some fine spiritual songs, also some excellent selections of classical music. Mr. Fuller related some of his most startling experiences with various mediums of note; also spoke at some length upon the "True and False Methods of Investigating Spiritual Phenomena."

Mr. Fuller speaks again at Berkeley Hall, Sunday afternoon, Nov. 28th, at 3 P. M. We understand that Mr. Fuller contemplates visiting the West during the coming winter. Parties desiring his services would do well to write him at once. He has the promise from his spirit guides that he will soon be developed as a platform test medium, and we understand that in that direction he has already given very convincing tests.

Mr. J. W. Fletcher, late of London England, is meeting with good success at No. 8 Davis st., giving private sittings. Prof. Wm. Denton lately had a most satisfactory sitting with him, and all who visit him express themselves as pleased with his charming phases of mediumship.

Dr. Fred. Crockett, magnetic healer and psychometric reader, at the Dexter House, Lenox st., is meeting with deserved success and is visited by many of the most intelligent Spiritualists of the city.

Mrs. Hall's séances for materialization, are creating considerable excitement. Many who have visited her séances speak of them as very satisfactory.

Dr. Shepherd at 94 Pembroke st., has excellent success in the treatment of diseases with magnetism.

In every respect Spiritualism is in a most flourishing condition here at the "hub."

HESPER.

Spiritualism at Wellsville, Kansas.

To the Editor of the Religio-Philosophical Journal:

Though an entire stranger to you, I have become so well acquainted with the RELIGIO PHILOSOPHICAL JOURNAL, that in addressing you I feel like writing to an old acquaintance. I deem it a duty I owe to you and the cause we advocate, to give you a brief statement of facts in regard to the progress our cause is making in this part of *Kansas*. I was the first avowed Spiritualist in this neighborhood. For twenty years I was connected with the M. E. and U. B. Church. So far as Spiritualism was concerned, I honestly believed that all Spiritualists were free lovers. About six years ago while on a visit to my brother, Dr. R. Carpenter, of Olin, Iowa, I was persuaded to attend a séance. I received a communication that set me to thinking. About that time one of Bro. Watson's *Spiritual Magazines* happened to fall in my way. I read it, became interested and subscribed for it, and commenced holding circles in my own house. The following is the summing up of the whole matter: My wife, daughter, sister, nephew, and many others were developed as mediums. A very large majority of the neighborhood are now Spiritualists and liberals. Leading Spiritualists have lectured here. We have had a lecture every three weeks here for the last ten months; have held three grove meetings, and made arrangements to have one once a month from May to October next. We have enlisted for the war and intend to fight error, superstition and fraud as long as so good a paper as the JOURNAL will sustain us. Thanks to our heaven-born philosophy and the good angels—they have made me a free man. I live for the present and future. We have formed an organization, and call it the First Association of Spiritualists of Franklin County. Officers: J. H. Harrison, President; P. V. Sargent, Treasurer; E. A. Carpenter, Cor. Sec.

E. A. CARPENTER.

Quarterly Meeting at Yorkshire, N. Y.

These quarterly meetings inaugurated years ago by J. W. Seaver of Byron, N. Y., and Geo. W. Taylor of Shirley, Erie Co., N. Y., are doing valuable work, and growing in favor and influence. Bro. Seaver deserves great credit for the unselfish work he has done for the cause. These quarterly meetings are held in different localities as they are invited by the people. Mrs. E. L. Watson has been a favorite at these meetings, but she is now in California and her presence and brilliant inspirations are greatly missed. Mrs. Gardner, of Rochester, and Mrs. H. Morse and Geo. W. Taylor ably filled the popular demand.

Mrs. Morse surprised us all with a masterly discourse. She traced the influence of Pagan and Christian methods in history, and showed the value of scientific culture in the growth of civilization. She urged the importance of home culture and spiritual teachings in the family. Every family should hold daily circles of fifteen minutes, to harmonize and unite the little ones and bring them into easy relations with the angels and thus fortify them against temptation and vice, and enable their guardian spirits to lead them in the ways of wisdom. Her lecture was listened to with rapt attention.

Mrs. Gardner is a very able and earnest worker and a good psychometric medium. She gave some readings that did credit to the cause, and justified her claims as a medium. She works for the needy, not satisfied alone with the charms of faith and the sweet visions of "our heavenly home," but she sees the needs of hungry souls, enslaved humanity, and the great throbbing world with its load of sin, groaning in bondage to the tyrant fashion and the master appetite; and she makes strong appeals to the better nature and noble resolution, and her influence must inspire to good purposes and help the weary, doubting, yielding natures to the "better way." She was for many years a leading church member, and is sharp and incisive in her criticisms. She has been there and knows how it is herself." Slaves when they get their freedom, are apt to be severe against their former master. The church is open to criticism and has many vulnerable points, and it is natural for the keen eyed reformer to see the weakness and strike at folly in high places. In view of the obstacles that the church has thrown in the way of progress, and every new development, the war it has always made upon spiritual investigations and science, the enemy it has been and is to mental freedom, it is not strange that progressive thinkers feel severe and aim heavy blows to its pretensions.

But there are two sides to all questions, and the great Temple of Truth holds out ample attractions to enlist all our energies, and it seems to me that if we work for the positive good, we shall find enough to do, and our strength will increase, and "Peace on earth and good will towards all men," will become easy, and "Evil will die of its own dark dearth, while the good liveth on forever."

George W. Taylor was our president, and his influence is sweet and full of redeeming grace. He is a power in silence. He never flinches at the boldest truth, or censures those who judge rashly, but giving full weight to all conflicting opinions and feelings, he heals the wounds, soothes the sorrowing, cheers the depressed and lulls all passions into peaceful submission. He has few peers and no superiors as a man and representative of the spiritual faith. Indeed we were blessed with rare and fitting help which made this a meeting long to be remembered, and I trust fruitful in years to come. A committee of nine were chosen to prepare a constitution and plan for a legal organization, to co-operate with others in surrounding towns and counties, for more efficient and extended work. A general determination seems to be setting in to make Spiritualism practical and powerful for the "HEALING OF THE NATIONS."

LYMAN C. HOWE.

Fredonia, N. Y.

The Alpena.

At last the Alpena, after majestically plowing the furrowed waters of Lake Michigan, and landing thousands of passengers, sunk from our vision and deposited her large crew upon the golden shores of a grander and more beautiful life. No more does she come into our harbor and breathe out at break of day her deep awakening tones! No more does she proudly approach our docks to safely deposit her burdens—to bear away or bring to our fond embrace our loved kindred or cherished friends. She is powerless now to bring us joy or woe. Her work upon earth is done; also are the labors of those finished that she bore upon her bosom to land upon the flowery shores of an immortal life beyond. How bravely she undoubtedly wrestled, fought and plunged through the furious waves, to gain with her precious burden the opposite shore. How she hoarsely breathed out upon the crazed and angry billows for the protection of her suffering crew, her deep and most solemn tones; but her thundering notes were voiceless compared with those of the boisterous storm and raging waters, and her great and mighty throes were powerless compared with the combating forces of the raging elements.

What a joyful change to the struggling sufferers, to be transplanted from earth's scenes of anguish, to the felicity of heaven! What an enchanting scene presented itself, to find crowding upon the golden shores of spirituality, husbands, wives, fathers, mothers, brothers, sisters, sons and daughters, eagerly waiting with countenances intensely illuminated, eyes dazzling with love-lit brilliancy, and arms outstretched to comfort and fold, as soon as possible, their cherished loved ones to their heart's most fond embrace. Weep not, for those who have gone before, whose homes are far more bright and beautiful than our own, who bask in heaven's sun-lit chambers, where hearts unite that beat as one, and where earth's cold sickening touches reach not to sting with misery and pain—mourn not for those who have bettered their conditions, but use your energies incessantly, as do those gone before, to alleviate the sufferings of earth, to disperse the clouds that hang over the pathways that lead to heaven's golden gates, where all will pass, sooner or later, to unite with loved ones that have preceded them.

M. M. S.

Grand Haven, Mich.

A New Word.

How few people there are who are aware that a very simple custom will improve their health as well as their appearance. Most persons spend at least one third of their lives in bed, sleeping on a very high pillow, thereby becoming exceedingly round shouldered and preventing full play to the lungs, laying the foundation for various disorders. The new word suggested is *arrowize*, which is simply to sleep or rest for a time before rising in the morning, on the *stomach*, and reversing the habit of the night. Those not already deformed will highly appreciate this change. To me, this is a great luxury, after sleeping so long in one position. My father, who recently died at the advanced age of ninety two, was straight as an arrow, owing to his having always attended to this sanitary precaution. I give this suggestion to the people in order to assist in developing great men and women for the good time coming, hoping that they will continue to improve both mentally and morally as well as physically, by giving attention to the science and philosophy of the 19th century.

THE FIVE MINUTES THOUGHT EXCHANGE.

The cause of true religion seems to be steadily gaining here at the Capitol. In the absence of any organization, which many have so long desired, a few of us recently commenced "The Five Minutes Thought Exchange," on the principle that "Friction of Thought brings Wisdom." We select the best man or woman to be had for the chair, maintain the strictest order possible, select the theme for discussion a week previous, and in many respects, these meetings are more highly educational than if regular speakers were engaged at a high price, as all learn to think and talk for themselves. The first speaker has ten minutes. I would suggest that every community in the United States, where they cannot afford to engage speakers, commence a movement of this kind, and in a short time, the improvement among the whole people will be almost incalculable.

S. M. BALDWIN.

Washington, D. C.

"Prof." Jamieson.

To the Editor of the Religio-Philosophical Journal:

But yesterday, as it were, W. F. Jamieson was lecturing in favor of Spiritualism and challenging Materialists and Christians to debate with him. Now he is opposing Spiritualism with as much zeal as he once defended it. I have before me a large poster from "*Prof.*" W. F. Jamieson, in which he advertises in rather bombastic style, that he will expose Spiritualism for $25 per night. He calls it the "*Gigantic Delusion* of the World," "The Most Astonishing Mania of Any Age," etc. "For more than thirty years," he says, "Spiritualists have challenged the world for debate. Why should they now shrink from meeting Prof. Jamieson?" They "flatter themselves," he says, "that they are free from superstition, while theirs is a *monstrous* WHOLESALE *superstition*." "They charge the Christian world with......pious frauds, but Spiritualists, eager to believe the *pleasing fiction* that our departed friends return to earth and hold daily and familiar converse with human beings, *are wading in a flood of fraud chin deep*."

"CHURCH MEMBERS who wish to be posted on the follies of Spiritualism, should not miss any of these lectures by one who earnestly believed them for over a quarter of a century." Jamieson's position at present, then, is not simply that he is not satisfied with the proofs in favor of Spiritualism, but that he *knows* that it is false and pernicious, that it is demonstrably a humbug and a fraud, that Spiritualists are composed of two classes—deceiver and the victims of deception. And he addresses himself particularly to "*church members.*" I am glad that from this large yellow poster I am able to make known his attitude towards "*The Gigantic Delusion of the World*," in which he believed for "over a quarter of a century." We like to know where a man stands. Spiritualists have never regarded Mr. Jamieson as a very powerful representative of their views, for although a flippant talker he is more critical than careful or accurate in his statements, or thorough in his studies, and his lectures have never appealed to men and women of education and thought. He is not now recognized among Materialists as representative of their philosophy which, however, I believe he adopted a year or two ago, after challenging Materialists for several years to debate with him on Spiritualism, failing to get them to do so. Whether Jamieson will reject Materialism and become a preacher, remains to be seen. The course he has pursued raises a suspicion as to his honesty. It looks as though the demand for his services was not equal to his ambition, and that he thinks the prejudice and piety of "church members" will serve him well, if he can make Spiritualism the object of his warfare. I do not believe any representative Spiritualist has any disposition to meet him in debate while there are foemen worthy of their steel. But Spiritualism is more properly a subject for quiet investigation rather than for noisy debate.

R. D. PENCE.

Monopolies.

MR. F. B. Thurber, of the firm of H. K. & F. B. Thurber, of New York, will have a paper on "The Railroads and the People" in the December *Scribner*, which is said to present in a very forcible way some of the recent exposures of corruption in the great railroad monopolies of this country. He says:

"It is an open secret that the railroads furnish a large share of the money required to operate the machinery of our elections, and in all districts where political parties are closely matched, their money, on the side of the candidate who will promise to favor their interests, generally carries the day. They know no party, and consult no interests but their own, and, as a matter of course, the venal and less worthy element in our political life, under such a system as this, usually triumphs, and men who are too honest or too independent to bow to corporate will are so weighted in the race for political preferment that they seldom come to the front....

"The railroad is the invention of the last half-century; the tremendous development of corporate life, attended by the abuses of which the public complain, has occurred within this period, and largely within the last twenty five years. Continue for another half-century the present power of corporations to tax the public, and we will have a moneyed aristocracy in this country such as the world has never seen, and with it all the attendant phenomena of venal legislators and corruption in high places, which has caused the downfall of all the great republics of history.

"These are some of the questions which are forcing themselves upon the attention of thoughtful American citizens; individualized, they may be stated:

"Can Americans, whose forefathers abolished the law of primogeniture and entail to avoid the evils of vast accumulations of wealth in the hands of individuals, afford to leave unregulated new agencies far more potent to that end than any which were at that time dreamed of?

"When corporate life or trade combinations develop into organizations like that of the Standard Oil Company, controlling a staple fourth in magnitude among our nation's exports, and hundreds of legitimate traders are driven out of existence, is it not time to inquire what steps should be taken to protect the interest of the producing, commercial, and consuming classes?

"When, to perpetuate power already acquired by those organizations, corruption is openly practiced in our elections, and the bribery of legislators goes unpunished, is it not time that American citizens should consider where such practices lead, and insist that the State should resume the sovereignty and control over its creatures which it has inadvertently and temporarily relinquished?"

An article by Mr. Thurber on this subject will command a wide hearing, and it is hoped that it may be the means of attracting public attention to this subject.

The RELIGIO PHILOSOPHICAL JOURNAL, one of the best and most independent papers that comes to our sanctum....The best writers on spiritual philosophy contribute to enrich its columns. All liberal minded people will do well to try this paper....—*Republican, Kasson, Minn., Nov. 23th.*

O. A. Masterson writes: We have organized a spiritual society, known as the First Society of Spiritualists of the City of Decatur. We have a very good membership; some very good mediums, and they are our own and we can depend on them as genuine.

Mrs. A. G. Newton writes: I have been a reader of the JOURNAL for seven years, and it is as welcome to our home now as at first. I have sometimes thought your criticism rather severe on the enemy; yet, after consideration, I think it for the best.

H. Akem writes: Any one coming through Iowa, who is a good test medium, and who will call on me at Lehigh, Webster Co., will be entertained free, and I guarantee success financially.

John Frost writes: I sometimes find fault with you, but go ahead—we can't all see through the same keyhole. Let each have his say.

Notes and Extracts.

Part of a graveyard at Morehead, Ky., was destroyed in building a railroad, and indignant ghosts from the disturbed coffins have taken possession of the station house which stands on the spot. So say the ticket agent and other employes at least, and they have proved their sincerity by resigning their positions.

While riding horseback, John Eller, of Alden, Iowa, saw coming from the sky a ball of fire, apparently about the size of a flour barrel. He was paralyzed with fear, and saw the globe strike the head of the animal he rode, when he fainted. Upon coming to his senses he found that the horse was dead, the head of the animal being seared as if by a red-hot iron.

The discovery that two graves in the Baltimore cemetery had been robbed was made through a dream by a lady. The newly made mounds showed no trace of the work of the resurrectionist, and excavation to the empty coffins was necessary to decide the matter. The superintendent, who has laid to rest nearly forty-three thousand persons, declares this the first case of body-stealing within the gates.

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After Dogmatic Theology, What? by Giles B. Stebbins. Price, paper, 30 cents; cloth	.75	00
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CHICAGO AND NORTHWESTERN.

Ticket Office—62 Clark street, Sherman House, and at depots.

COUNCIL BLUFFS AND OMAHA LINE.

Depot corner Wells and Kinzie streets.

Leave.		Arrive.
10:30 a m*	Pacific Express	*3:40 p m
10:30 a m*	Sioux City and Yankton Express	*3:40 p m
9:15 p m†	Omaha and Night Express	§7:00 a m
9:15 p m†	Sioux City and Yankton Express	§7:00 a m
10:30 a m*	Dubuque Express, via Clinton	*3:40 p m
9:15 p m†	Dubuque Express, via Clinton	§7:00 a m
8:45 p m*	Sterling Express	*11:00 a m

Pullman Hotel Cars are run through, between Chicago and Omaha, on the train leaving Chicago at 10:30 a. m. No other road runs these celebrated cars west of Chicago.

FREEPORT LINE.

Leave.		Arrive.
7:30 a m*	Maywood Passenger	*7:45 a m
7:30 a m*	Maywood Passenger	*7:15 a m
9:15 a m*	Freeport, Rockford & Dubuque	*3:10 p m
10:15 p m*	Freeport, Rockford & Dubuque	*6:30 a m
12:00 m*	Elmhurst Passenger	*1:45 p m
4:00 p m*	Rockford and Fox River	*10:45 a m
4:00 p m*	Lake Geneva Express	*10:45 a m
5:15 p m*	St. Charles and Elgin Passenger	*8:45 a m
5:30 p m*	Lombard Passenger	*6:45 a m
6:15 p m*	Junction Passenger	7:00 p m *9:15 a m

NOTE.—On the Galena Division a Sunday passenger train will leave Elgin at 7:30 a. m., arriving in Chicago at 10:15 a. m. Returning, will leave Chicago at 1:15 p. m.

MILWAUKEE DIVISION.

Depot corner Canal and Kinzie streets.

Leave.		Arrive.
8:00 a m*	Milwaukee Fast Mail	*4:00 p m
9:30 a m	Milwaukee Special (Sundays)	4:00 p m
10:00 a m*	Milwaukee Express	*7:45 p m
5:00 p m*	Milwaukee Express	*10:20 a m
1:00 p m‡	Winnetka Passenger (daily)	3:40 p m
9:10 p m‡	Milwaukee Night Express (daily)	‡6:45 a m

MILWAUKEE DIV'N LEAVES WELLS ST. DEPOT

Leave.		Arrive.
11:30 a m*	Lake Forest Passenger	2:20 p m
4:10 p m*	Kenosha Passenger	*8:20 a m
5:30 p m*	Winnetka Passenger	*7:15 p m
5:30 p m*	Waukegan Passenger	*8:25 a m
6:15 p m*	Lake Forest Passenger	*7:55 a m
11:30 p m*	Highland Park Passenger	10:40 a m

WISCONSIN DIVISION.

Depot corner Canal and Kinzie streets.

Leave.		Arrive.
9:30 a m*	Green Bay Express	*6:30 p m
10:00 a m*	St. Paul and Minneapolis Express	*4:00 p m
3:30 p m*	Woodstock Passenger	*9:55 a m
4:45 p m*	Fond du Lac Passenger	*10:45 a m
5:30 p m*	Desplaines Passenger	*7:00 a m
6:30 p m*	Barrington Passenger	*8:15 a m
9:00 p m†	St. Paul and Minneapolis Express	§7:00 a m
10:00 a m*	LaCrosse Express	*4:00 p m
9:00 p m†	LaCrosse Express	§7:00 a m
10:00 a m*	Winona and New Ulm	*4:00 p m
9:00 p m†	Winona and New Ulm	§7:00 a m
9:00 p m‡	Green Bay and Marquette Express	‡6:45 a m

*Except Sunday. †Except Saturday. ‡Daily. §Except Monday.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner Van Buren and Sherman streets. City ticket office, 56 Clark street, Sherman House.

Leave.		Arrive.
10:00 a m†	Davenport and Peoria Express	†4:00 p m
10:30 p m†	Council Bluffs Fast Express	†3:30 p m
12:30 p m†	Kansas City, Leavenworth and Atchison Fast Express	†2:30 p m
5:00 p m†	Peru Accommodation	†10:20 a m
10:00 p m††	Council Bluffs Night Express	‡6:20 a m
10:00 p m††	Kansas City, Leavenworth and Atchison Night Express	‡6:20 a m

BLUE ISLAND ACCOMMODATION.

Leave.		Arrive.
6:55 a m†	Accommodation	†6:50 a m
8:40 a m†	Accommodation	†7:45 a m
12:30 p m†	Accommodation	†9:10 a m
4:15 p m†	Accommodation	†1:30 p m
6:15 p m†	Accommodation	†4:30 p m
6:30 p m†	Accommodation	†6:15 p m
11:30 p m b	Accommodation	a11:00 p m
1:15 p m b	Accommodation	b10:05 a m

*Daily. †Daily Except Sundays. ††Daily Except Saturdays. ‡Daily Except Mondays. a Thursdays and Saturdays only. b Sundays only.

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12:30 p m*	Kansas City and Denver Fast Express, via Jacksonville, Ill., and Louisiana, Mo.	*3:30 p m
9:00 a m*	Springfield, St. Louis and Southern Express, via Main Line	*7:50 p m
9:00 p m‡	Kansas City Night Express	‡7:25 a m
9:00 a m*	Mobile and New Orleans Express	*7:50 p m
9:00 a m*	Peoria, Burlington and Keokuk Fast Express	*3:30 p m
9:00 p m‡	Springfield, St. Louis and Texas Fast Express, via Main Line	7:25 a m
9:00 p m‡	Peoria, Keokuk and Burlington	7:25 a m
9:00 a m*	Pekin and Peoria Express	*3:00 p m
12:30 p m*	Streator, Wenona, Lacon and Washington Express	3:30 p m
5:00 p m*	Joliet and Dwight Accommodation	*9:10 a m

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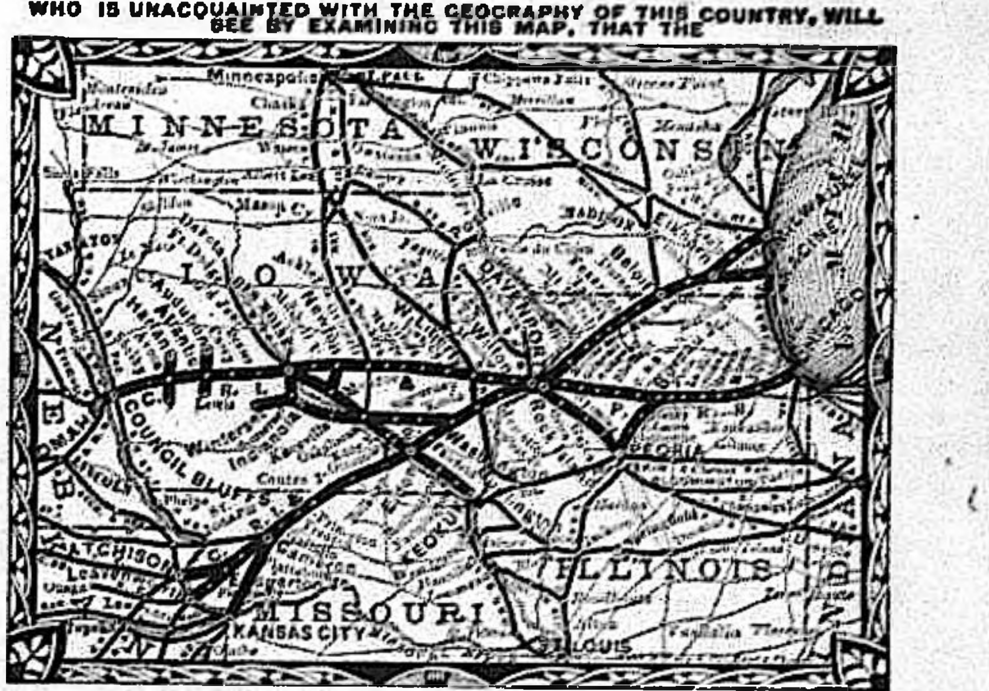

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Continued from First Page.

will destroy all love for more. Then the world may be able to live and love a purely sensual philosophy. Then man may lose the sense of *duty* which bids him sacrifice a pleasure to-day for a higher good to-morrow. While this sense of duty is permanent, a sensual philosophy cannot become universal.

What shall be the world's religion in the future? Where are we tending, and under what flag shall we sail? These are very grave questions to answer. It has not been given me to cast the world's religious and philosophical horoscope for the great future. I know full well the future carries in her veiled bosom secrets I may not divine, revolutions and evolutions I may not see. This much I do know, until the constitution of the human mind is changed, the religion of the future will find

GOD, IMMORTALITY AND DUTY,

a sacred trinity at whose shrine it will bow. It is also plain to me that in breaking away from the old moorings, we have done it by virtue of a new birth, just as a child breaks away from its toys, impelled by a law of growth it cannot resist. Shall we raise a new flag over a new craft, and then stamp on that flag an old name? This seems to be the idea of some, but we must remember names are local. If an old name is in order why not stamp the oldest? Let it be Brahmanism. If a new name seems best for us who have left the old and sinking hull of orthodoxy, let us try and get one. Let us coin one for the occasion, one in which the coming philologist will see how tenderly and sacredly we revere all the past, and not that little part of it which comes through the Jews, one of the weakest of the great races, and whose colors were borrowed from still older nations. Let us try and get one, too, which shall recognize all the present, its science, its philosophy, its art, its great culture, its broad philanthropies and tender charities. When you will give me such a name as this, I will hail it with pleasure; I will love it as the devout Catholic does the charm. I will see in the number and mystical blending of its letters, a glorious fate, a divine symbolism. Give me such a name as this, and I will unfurl it to the breeze; it shall wave over me in sunshine and in storm. Let us not label it "Christian." We may pass India, China, Ceylon or Thibet, or we might desire to stop in some Turkish port for fuel and provision, and we don't want those friendly nations to think we are running a *man of war* intent on plunder. If it shall trouble you to find this desired name, I beg leave to suggest that there are three names very dear to my heart, viz.,

MAN, WOMAN AND CHILD!

The first is a tower of strength; it stands like a great light house, smiling over the waves which break at its feet. The second is the cement which holds the massive tower together, the unseen genii in every conquest, the prompter behind the stage, without which the lights would go out and the curtain fall in darkness. The third is a rainbow, which the gods weave over the pledges of our love. In its prismatic hues we see the deathless flowers that bloom in the world's Eden, while under its radiant archway, we stand at the gates of heaven. These three names combined in one, we call

HUMANITY OR MANKIND!

They compose a sacred trinity. They designate the God announcing miracle of the world. But for the beings we call by this name, God would be childless; both heaven and hell tenantless; and this world the empire of wild beasts. This name is broad enough for me. It takes in all the world's creeds, and all the world's Bibles. It is an *honorable name*. It is related to all the Avatars and Christs that have been; and it will be linked by royal blood to all the Christs to come. It is the name for all. The poor peasant grinding at the wheel of toil, and the yet poorer king who chafes under the galling fetters of a crown, respond to it. It covers the sweet babe in its cradle, and it falls tenderly as evening's shadow over age as it trembles by a coffin. In this sacred name, let us tenderly trust, and for its good in this and all worlds, let us toil and pray.

The *Olive Branch* (D. Jones, editor,) has just closed the fifth year of its existence. It seems to be in a flourishing condition. The communications which each number contains from advanced spirits, written through the mediumship of its editor, are of deep interest, and cannot fail to have a good effect upon Spiritualism generally. The editor says:

> It seems to be the desire of our friends to present facts regarding spirit-life in a manner not to wound the feelings of any one, no matter what their religious beliefs may be. If they interpret Scripture different from what was their custom in earth life, it is because they see things in a different light. As mortals they saw only through the mist—they now see clearly, and regard it a duty they owe to humanity to correct any errors they may have committed. The *Olive Branch* will continue to be under the direction of those who first projected it; and we shall give to the reading public such other matter as may come to us bearing upon the cause we represent.

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We need not suppose that the influence of the great spiritual movement is confined to the homes or public meetings of Spiritualists. It is a powerful and far-reaching element in the thought of our day, felt in literature, in pulpit exercises and in daily life.

Neither must we suppose ourselves uninfluenced or unaided by the thought of others, or that all truth is in our fold. "A harmonious search for wisdom" is a wise suggestion of A. J. Davis, and such search leads over wide fields.

In the light of the spiritual philosophy, we must look out and see how the world moves. The more wide and clear that outlook, the more hopeful and inspiring, for it shows the slow gain of truth and freedom, the upward tendency.

What a noise would have been made fifty years ago if a popular newspaper had published reports of Universalist sermons, or still worse, of infidel discourses. Before us is a *New York Herald*, with a great page of close print, full of sermons—Catholic, Presbyterian, Unitarian and Free Religious—a "free meeting" in type, where all the brethren speak their mind and the people are glad.

Henry Ward Beecher opens the page, and the report tells how he gave notice in Plymouth Church pulpit of a Catholic Fair. He did not commend the fair because it was Catholic, but in order that every advantage should be taken for Christians to show to one another that on the broad ground of human nature they could meet as fellow-helpers. That should be the attitude of one sect toward another everywhere, except where it had doctrines of immorality that were infectious. Let Mr. Beecher say that christian and pagan, all humanity, "could meet as fellow helpers." We are moving that way. His discourse is a manly statement of the high value of integrity, not creeds but life.

Next comes a talk by Tallmadge on "Ingersollism and the Bible," from which "the party of the first part," in legal phrase, will suffer less than "the party of the second part"—the man less than the book—as may be judged by its closing paragraph:

> "Most of the writers of the New Testament were illiterate men. Their writings prove that they were inspired, and after 1,800 years the skeptics have not been able to take away from those writings so much as a needle's point. Geologists have tried to pull the book of Genesis out of the old Testament, and unsanctified astronomers to take out Joshua, because it seemed to interfere with some of their theories that Joshua should halt the moon over Ajalon. Unsanctified anatomists and physiologists have tried to pull the book of Jonah through, and to harpoon that whale. (Laughter.) But the book of Jonah stands to-day, the very best illustration of the fact that when God tells a man to go to Ninevah he can't get to Tarshish."

Then follows Robert Collyer's sweet discourse to his great New York audience in the Church of the Messiah, "In everything give thanks"—his topic, to show how the clouds break and the light drives away the darkness. He tells a story of his boyhood in England.

> "I remember when I was a little chap rushing with the others into the cottage where my mother sat, after a good tumble in the first fall of snow of the season, and noticing her sitting quiet and pensively there in the old chair drawn away from the fire, with a dreaming far away look in her eyes; and I asked her, 'Mother, what is the matter?' 'I was thinking,' she said, 'whether your lives will be wintry and hard when your father and I are gone, and how you will fare in the struggles of the varying season's of life's changes,' and the great eyes filled with tears and she put her hand upon my head in a way that seemed to say, 'I wish I could be with you always and keep my hand on the helm of all your lives and guide them on through the ocean as my heart prompted,' and then, folding me close, she whispered, 'The first fall of the snow makes me think of these things.'"

That "far-off look" in the dear mother's eyes were the opening of her *interior sight*. She must have had special spiritual gifts, for he says now that he seems sometimes *to feel her presence*.

The notorious J. D. Fulton gives a discourse of dread prophecy of Divine wrath, without much reason and with as much sensation as a story about pirates and murder.

Then follows a sensible and excellent sermon by Rev. J. B. Cleaver, on "Lying as a Fine Art." We extract as follows:

> "He said substantially that Ananias and Sapphira did not die intestate. Millions are to-day residuary legatees of their mean characters. Falsehood is the stock in trade of many business men. Nor is falsehood strange even to alleged religionists. A Baptist deacon, whose daughter was to be married, invited his pastor's wife to the ceremony. She asked, 'Will it be a full dress affair?' He answered, 'No.' She attended in street costume and found the house filled with ladies and gentlemen in full dress. Angry, she said, 'When deacons in the church lie it is time they were turned out!' Truth is the supreme essence in the universe. Allegiance to it extends beyond the avoidance of false statements. One may never lie and yet be thoroughly false in character. A coarse sense of right and wrong, or even selfish craft, may restrain one from lying. But to shun the by-paths of false appearance and false pretense—that is difficult. The liquor merchant poisons his poison. The physician and surgeon is licensed to kill. Many so-called lawyers, like necessity, know no law. The Rev. Cream Cheese and Mudflints are humbugs now, as always. Christians are in danger from dissimulation. This was a mar on Cromwell and a blot on Richelieu. Pretence soon degenerates into hypocrisy. The severest words spoken by Jesus were addressed to hypocrites. There are pretenders to wealth, to social position and to morality on whose lips are words of virtue, but whose lives are charnal houses.
>
> "Christians are in danger from cant. The terminology of cant ought to be avoided. Let us be natural, simple, truthful, as was the ideal man, Jesus of Nazareth. To insincerity we are apt to yield. Rather than offend an acquaintance we will tell a polite lie. Exaggeration is an insidious vice. It has been confounded with imagination. Mme. de Stael quaintly disposed of this:—'Imagination, indeed! Why, to call one hundred a thousand—that is not imagination, it is simply lying.' Let us strive to be honest, truthful, loyal to charity. Then, when all shams are unmasked, all hypocrisies unveiled, when every soul stands naked before its Maker, we need not blush. 'Therefore these are the things that ye shall do. Speak ye every man the truth to his neighbor. Execute the judgment of truth and justice in your gates and let none of you imagine evil in his heart against his neighbor; and love no false oath; for all these things are things that I hate, saith the Lord.'"

Rev. Dr. Bevans preaches to business men on Abraham's honesty as a model, and points to justice and fairness as safety and right—life emphasized more than dogma again.

Rev. J. F. Clarke, of Boston, gives a discourse to a Unitarian audience on "Jacob's ladder," to show how we mount up, step by step, as the angels did in the patriarch's dream, and that work done faithfully, in obedience to conscience and in the spirit of love, brings us up nearer to God. Of angels he gives an idea such as sensible Spiritualists have long held:

> "It is the fashion, he said, of artists to depict angels with wings, which habit, I think, will be discontinued as the science of comparative anatomy becomes more diffused. It is an anatomical monstrosity to give arms and wings to the same figure, since the pectoral muscles in the bird which move the wings are the same as those in men which move the arms. But from this ancient dream of Jacob's, it appears that the popular idea of angels in his time did not attribute to them the powers of volitation. The angels whom Jacob saw did not fly up and down between heaven and earth, but ascended and descended by a ladder, or, as we ought rather to say, a stairway. In the picture of the Transfiguration, the forms of Jesus, Moses and Elijah float in the air as in their proper element, realizing thus the idea of Milton that an angel falls upward, not downward. In the moral world, as well as the physical, if we would go up we must do so step by step, not by flying."

Felix Adler spoke to his Society for Ethical Culture, in Chickering Hall, reviewing, in partial dissent, the discourse of Moncure D. Conway of the previous Sunday. Mr. Conway is the brilliant and well known correspondent, in *London*, of the *Cincinnati Commercial*, and preaches twice each Sunday to societies five miles apart in the great English city.

The witty words of Lowell: "His belief a believing in nothing at all," might apply to Mr. Conway, in religious matters, and his opposition to Spiritualism is bitter and unreasonable.

Mr. Adler commended parts of his discourse, but thought that religion sprang from gratitude and the moral sentiment more than from fear, from whence Mr. Conway had derived it, and closed as follows:

> "We believe not only that men are better than their religions, but that the ideas underlying the great religions are better than the forms in which they have been embodied. The doctrine of vicarious atonement may be repugnant to our moral sense, but the idea underlying it is grand. It was said that the judge and parent who believe in a divinity satisfied fully with the expiation of the just for the unjust would be shocked at a suggestion in the court room or the home that the guilty should be made to suffer for the innocent. Do you not perceive that in that little word 'made' lies the whole difference? For if you would compel the innocent to take the punishment which belongs to the guilty it would be wrong, and all our better nature would rise in protest against it. But for the innocent voluntarily to assume the consequence of the guilt of another—that is sublime. We idolize a child who seeks to shield a sister or brother or playmate from the effects of a transgression and would rather be punished itself than see another punished. We glorify the heroes and heroines of mankind, the martyrs of our race, who have suffered from the same impulse on a grander scale. The soldiers of the rebellion who spilled their blood to wash out the sin of the nation, to erase the great national blot of slavery, were vicarious sufferers. Every reformer who takes it upon himself to combat some great evil, and to redeem mankind from their sins at the peril of his own life's pleasure and happiness, is a vicarious sufferer. And so while the doctrine of the Atonement may not be acceptable, while we may refuse to the event which happened on Calvary the importance which others attribute to it, the tale of atonement is typically true, for it is re-enacted all the time. While we cannot accept the forms of the dominant religions we can see the grandeur of the ideas which make the underwork of these forms; ideas which, if not in their totality at least in their leading features, are everlasting. They will seek their expression in forms adequate to the needs of coming generations, and to discover those forms will be the mission of the religion of the future."

All this is rational and tends toward the spiritual ideas.

Rev. Dr. Hatfield gives his orthodox hearers a talk on the Immortality—a rational effort to demonstrate this truth from the nature of things and the soul's wants, with little reference to texts or dogmas.

This shows the growing tendency to make final appeal to matters more solid and enduring than any written gospel or authority.

Next comes a noble discourse by Rev. Dr. Chapman (Methodist) on "Free Thought and Free Speech."

He said that ancient civilization was fixed, modern civilization progressive. Christ has based the conditions of his gospel on free thought and free discussion.

> "Free, vigorous thought is essential to every man who would investigate and seek after truth. The more important the truth the more essential it is that we feed upon it in order to obtain the highest benefits from it. The more truth is thought about and discussed the more it will appear to be the truth. Christ came on earth to reveal His word. This He left with His disciples, and the Church and the civilization of to-day are the results of the teachings of Christianity by those fishermen. Every man and every church that is anxious for truth will cordially encourage any discussion which can make that truth clearer. Discussion is demanded for the propagation of religion and for the progress of civilization.
>
> "The true and right in political affairs prevail, when they are taken out of cliques and caucuses and placed in the hands of the people. The more freely and fully the people discuss their political affairs the better it is for the State. The keen, hard sense of the people when aroused is thorough, and they can then easily detect a sham or a pretended leader. The recent general discussion of national affairs, if it could have extended to every portion of the country, would have had distilled from it elements of truth that would have proved invaluable to the masses of the people in the exercise of their duties as citizens. Until every citizen in this broad land is free to think and speak for himself we are a republic only in name. It is said by some that a free discussion would tend to disturb the public mind. History does not bear out this idea, and not even Ingersoll and Bradlaugh can disturb the truths of religion. If truth was disturbed the pillars of the universe would tremble to their foundations. If a man is wrong in his creed or in his hope the sooner he finds it out the better for himself. No winnowing machine is so thorough as that of free thought and free speech. Again, it has been said that discussion is calculated to degrade religion by holding it up as a target. You can't deprave truth any more than you could deprave a sunbeam. If a Christian will be true to himself neither man nor devil can degrade him. Free speech, however, may degenerate into disgraceful personalities, criminations and recriminations."

Next to these significant utterances comes a discourse by Bishop Lynch, of South Carolina, (Catholic) defending the Jesuits, whose schools are now being broken up by the French Republic with Gambetta as its President, because they will not be subordinate to the civil government, but give higher allegiance to their Order and Church. He talks of "the hatred of Gambetta and his party," of the "virus of infidelity" and of "the Church ever triumphant," like a blind conservative.

So closes this compendium of a Sunday's discourses in New York, from leading preachers.

As a whole it looks well to the Spiritualist. Let us take heart and move on and up.

"For to side with Truth is noble
While we share her wretched crust,
Ere her cause brings fame and profit
And 'tis prosperous to be just."

The New Secular Movement.

To the Editor of the Religio-Philosophical Journal:

J. L. Williams, late District Attorney of the city of Poughkeepsie, N. Y., writes to me under date of the 17th ult.:

"Please send me the plan of organization of your new secular association. I think we can organize a respectable branch in this city."

Mr. Geo. N. Hill, Secretary Paine Hall Liberal League, Boston, writes:

"I too, am a modifier and wish you the best of good luck in your departure from 'repeal' foolishness. Will join the new movement when formed."

The last mail brings me the following communication from Hon. Henry C. Lockwood and Ingersoll Lockwood, Esq., two distinguished lawyers of 128 Broadway, New York City:

"We are heartily in accord with your position on the question of State Secularization, and rejoice to learn of the success of the Chicago conference. Nothing could have pleased our church opponents more than to see us load ourselves down with a demand for free mails for dealers in bawdy pictures and obscene pamphlets. Let those fellows fight their own battles. The government is perfectly fair to them. It says 'We won't carry your stuff nor force our employes to handle it. Deposit it at your risk,' and in the matter of 'post offices and roads' the United States is sovereign."

"The constitution gives the government sole power to establish post offices and post roads, and makes all laws which shall be necessary and proper for carrying into execution this power. So long as this sovereign shall preserve inviolate the sanctity of seals, we fail to see how any citizen can suffer detriment. The government has never said to Mr. Heywood, 'You shall not write such pamphlets as *Cupid's Yokes*,' nor to Mr. Bennett, 'You shall not sell it.' It has merely said 'Keep it out of the mails.' The only amendment which we deem called for is one giving the jury the right to determine the law and the fact, as our State constitution does in indictment for libel. This would save us from the malignity of any Christian judge who might seek to lay down legal definitions of obscenity.

"However, the whole issue is one of constitutional law, and the best legal minds of our land find basis to rest the present statute, or at least *a statute* upon. *Let* us, therefore, in our new departure, keep close to the work in hand, *the thorough secularization of the State*, and in that work we shall find some of our most earnest coadjutors among the church people themselves."

H. L. GREEN.

Salamanca, N. Y.

The Chicago Progressive Lyceum.

This Lyceum having suspended its meetings for a little season of vacation, and also for change of locality and improvements in needed facilities, has now resumed its work under more favorable auspices than have heretofore attended it. Having secured Castle Hall, at No. 619 West Lake St., it will hereafter hold its session there, each Sunday afternoon at half-past 12 o'clock.

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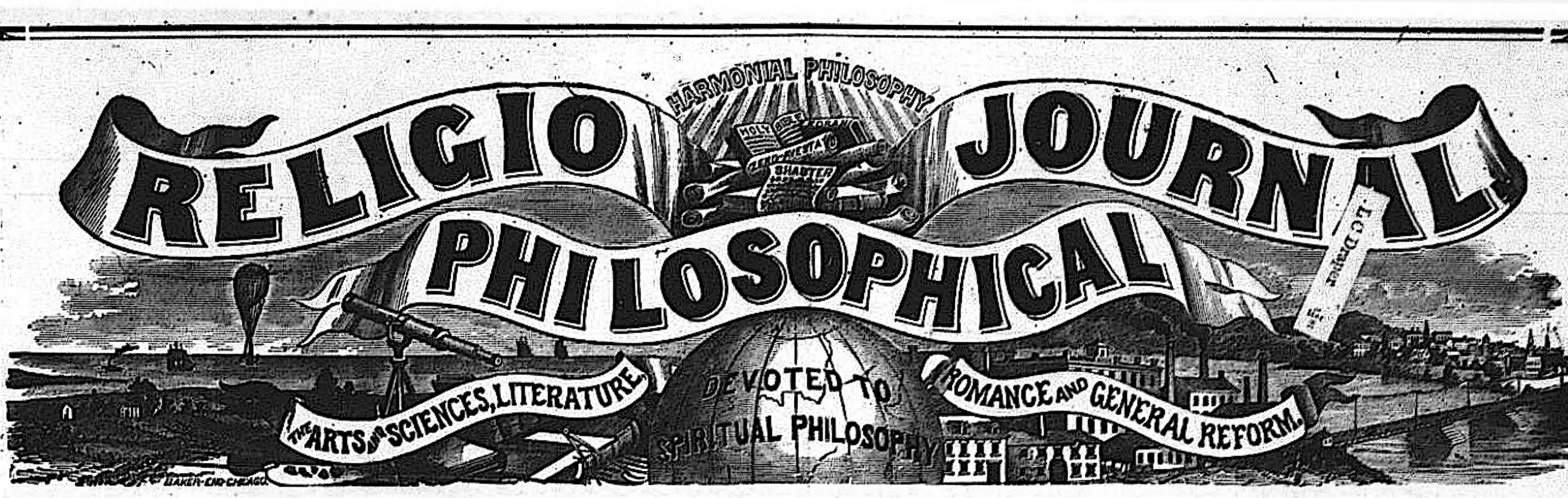

Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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Medical Quackery Become Proscriptive.

To the Editor of the Religio-Philosophical Journal:

I have just read the paper furnished you from Mr. Kiddle, the late City Superintendent of Schools of New York, purporting to be the effusion of the once celebrated Claudius Galenos. I ought, perhaps, in justice to myself and others, to premise that I profoundly doubt the genuineness of the production. Galen sustained no special relations to the Athenians, and was in no special sense the teacher of a philosophy that was known in Greece. He was a native of Pergamos, a Bergen or mountain city, chronicled in the *Apocalypsis of Joannes, the Theologist*, as the place where Satan's throne was standing, and a distinction earned from being a seat of the worship of Esmun-Æsculapius, a metropolis of ancient learning, rivalling Alexandria, and the capital of the old Chaldean religion after the expulsion of its priests from Babylon by Darius and Xerxes. Galen was born there in 131; began there his study of anatomy and medicine; perfected his studies at Alexandria, becoming a Platonist in philosophy and the founder of the ancient Eclectic School of Medicine; settled in Rome in 165, becoming the physician of the Emperor Marcus Aurelius, the philosopher; attempted to teach medicine and human anatomy in public lectures, was persecuted by the physicians of Rome for teaching science to the uninitiated, and for not being regular; was compelled to leave Rome by reason of their proscription and unscrupulous hostility; returned to Pergamos, and devoted himself to writing his posthumous works. The regular Old-School physicians of the Roman Empire were ignorant, often unable to read; distinguished by their ethics, boorish manners and rapacity; sworn by a bogus "Hippocratic oath;" confederated in a Medical Guild, to crush all rivals and innovators; and full of devices to regulate the practice of medicine. Galen being an Ionian, a scholar, a philosopher, and an innovator, was just the sort of a man for them to lie about, persecute and seek to destroy. If the Emperor had not been a philosopher and an Antonine, Galen would have been put to death by a public execution and torture—perhaps on the cross; it was attempted in true Italian style to put him out of the way, as Paracelsus was in later days, by assassination.

The Ethiopian and the leopard stick to their colors; and the old medical "varmint" is even of a more permanent type than they.

Another reason why I think Galen had no agency in the production in question, is based upon the overlooking of the fact that medical bigotry has been supreme in Europe for centuries, taking all its points, logic and ethics from the Roman Catholic Church; and that in the former half of the century, it was supreme in this country. Samuel Thomson was indicted in Massachusetts on a trumped-up charge of murder, and incarcerated at Newburyport in early winter in the hope and intent that he should perish from cold and privation; and others were imprisoned and otherwise maltreated. The statute-books of New York, Massachusetts and other States, have legislation on this subject, compared to which the old statutes against the witches exhibit little to be ashamed of.

I regard the enactments of the last few years as the same in animus, for like purposes, and repugnant alike to God and enlightened civilization. *Law*, I will not call them; the word is too sacred in meaning to be applied to them.

It is true that the pretense is to suppress quackery. Only a fool or an idiot will imagine that legislation ever can do that. Even the crushing of the Philadelphia and Cincinnati diploma shops, mends no breaches; the men who bought diplomas there are now negotiating with "respectable" medical colleges to buy new ones, and find little difficulty about procuring them. To be sure the new are as spurious as the old; but so long as they answer the statute, that is all that is required. Medical colleges all over Europe sell their diplomas; the prince of charlatans, Edward Jenner, had such a one. Many colleges yet take a raw student in autumn and graduate him Doctor of Medicine before a year is out—perhaps a winter. A large proportion of medical preceptorship and attendance at lectures can truthfully be set down as merely nominal and not actual. The aim is to get diplomas, not to learn.

Medical colleges are hardly public institutions. Most of them belong to private individuals. They are operated for emoluments, and this point is carried sometimes to an extreme. Comity between them seldom exists. Friendship to one is regarded as enmity to another. The professors often, as in New York, purchase their shares as brokers do at the Stock Board. They may not advertise themselves according to the Code of Ethics; but get their notoriety by being professors. A ring, often a single man, controls each institution. The Homeopathic and one or two other colleges are simply one man affairs. Students generally learn little beyond fuss and feathers, except they are unduly inquisitive, at these doctor factories. The managers graduate them very largely from motives of self-interest and favoritism. Fortunately, few of them are ever heard of after.

The aim of the men who procure this legislation, is to drive men out of practice in order to obtain business for their starveling selves; to fill colleges with students who will pay rather than learn, and to secure factitious distinction.

No man actually scientific, of professed love for the healing art, or who possesses any particular skill in it, ever asks or desires such legislation. It is only the lame, halt and blind who promote or lobby for it. If they cared to suppress quackery, they would need look in the mirror and "go for" the one they see there.

Medical proscription has simply the basis which I have shown; and is inspired by any and every motive but a laudable one. The Roman Catholic Church, with its periodical butcheries and *autos da fe*, never exhibited greater cruelty of disposition, greater intolerance or malignity.

If Jesus Christ and his Apostles were now living in any of the American States, having medical enactments, or in Canada, they would be liable to fine and imprisonment. But what of that? Most doctors who clamor for such legislation are atheists, and men disbelieving in the excellence and all-potency of the right.

What is the duty of mediums and magnetic physicians? It is not my province to say. They must speak and act for themselves. My knowledge of their merits is too small to pass upon them. It is certain that they must look out for themselves. If they have fortitude enough to go to jail, it would be the surest method of inducing a reaction. Most of these medical statutes are "stole through" the Legislatures; the people never desiring or even knowing about them. Legislation which itself converts innocent or meritorious practices into misdemeanors, is too rotten and too pock-marked to be tolerated. Every honest man that goes to jail, will be a power against the enforcing of the infamous measures. Wm. Lloyd Garrison was led through Boston with a rope around his neck, and John Brown was hanged; but now slavery is dead and "John Brown's Body" is the national anthem.

My second suggestion is organization. The persons who think they possess healing powers, ought to form societies and procure chartered rights, as in Michigan. There are general laws in some of the States adequate for the purpose. If there are none, then go boldly to the legislatures and ask for them, with petitions. The Thomsonians and Eclectics did so in New York, and from 1844 till June 1880, medical practice in that State was free. Last May, a Dr. Pifford, acting for the Old-School State Medical Society, "while men slept," procured a registration bill in which was a repeal of the former laws.

I do not suppose that many of these statutes are constitutional, or would be sustained by a court if tested. The registration act of New Jersey evidently is not. The quacks and charlatans who procured it are quaking in their shoes lest it shall be a dead letter. It is damned already. The same demoniac terror is experienced by the enemies of civil and personal liberty in New York.

It is not necessary for me to add that I detest all such legislation. From my boyhood up I have abhorred oppression. I know it is a weakness of human nature to love to dominate others; that it is God-like, divine rather than human, to be jealous of the rights of others as of one's own. My eccentricities, if I have any, are largely from this source. I hate despotism, whether its pretext be religion, science, or even the maintenance of social order. In such matters I am not open to argument.

The legal interpretation of man's inherent and unalienable rights for which the Declaration of Independence was promulgated and the Constitution established, is given by Judge Anson Willis, of the District of Columbia, as follows:

"Every citizen has a vote for the choice of his rulers; and through his representatives a voice in making the laws by which he is governed. As to his business or calling, he may do that which best suits his interests or tastes. He may go when or where he desires; he may stay in a State or leave it without restraint or hindrance. In short, he may do whatever seemeth good to him, provided he does not infringe on the same rights of others.

The medical bills pronounce all this a crime, and give inferior tribunals the power to execute them without process of law. I am partial to the instituting of proceedings against all so called physicians who administer agents that tend only to multiply diseases and increase their mortality. If the mercury-mongers could have a taste of their own prescription, it might be well.

There is still one resort for the whole army of "healers." All are not bellicose; even the ram that assailed the locomotive was more short of prudence than of bravery. The reed that bends before the storm generally survives it, while the oak that resists is frequently riven or uprooted. There was a world of wisdom in the counsel of Jesus to "resist not the evil man, but when smitten on the cheek to turn the other." Even the dying Tippoo Sahib gave sagacious advice to his generals to learn the arts and skill of the English, and then turn them against the usurper." The whole army of "healers" have but to study and graduate in medicine, and they will have broken the fangs of the rattlesnake. This is not so very unreasonable. Whatever gift or power they may possess, they can ill afford to be ignorant. Such sciences as physiology, anatomy, surgery, the [illegible] art, chemistry, botany, etc., they do more than well to learn. Mankind are in two parties, the hammer and the anvil; and the wilfully as well as the unfortunately ignorant, will be as they always have been, the oppressed. Admitting to the healers all the power and afflatus they claim, the Galenists and Asklepiads professed and, I think, possessed the same. So too did Paracelsus and Van Helmont, the revivers of magnetic therapeutics as well as medical learning in modern time. "Every scribe or learned man," says Jesus, "who is instructed unto the kingdom of heaven, is like unto a householder, who bringeth forth out of his treasure things new and old." There is a field for both. "This ought ye to have done, but not to leave the other undone." Powers from one world can never supersede the uses of another. By disarming adversaries we may supersede the necessity of killing them.

In this last suggestion lies everything that is really liberal in medicine. No man can properly be called liberal who has not a liberal education. Liberty is the boon of the book. The untaught is neither liberal nor free. Indeed, the so-called liberals in politics or religion are proscriptive. Theodore Parker found it so in the Unitarian church. Thomas Paine had a like lesson at the hands of Robespierre. But scientists, the men who know, are gentle, just and patient. They know and live to the idea that liberty is the supreme law. What conflicts with freedom is not, and from the nature of the case cannot be law.

Meanwhile, however dark the day, let the liberals possess themselves in patience. Like Terentius Varo, do not consider the case desperate. Those who believe in taking arms against the sea of troubles, have the opportunity. There are jails yawning for honest and conscientious men. There is a chance for all who wish to contest the statutes as being unconstitutional. It would be well to ascertain how much constitutional liberty there is in this country. I have a little curiosity that way; we have so many kings and corporate monopolies apparently above the law, that I would like to touch bottom. Plenty of lawyers would like the job, caring little which side retained them, and eager to make the worse appear the better reason. But is not the peaceful the more excellent way? Every step so gained is gained for all time.

ALEXANDER WILDER.

New York City.

J. M. PEEBLES TO DR. FISHBOUGE, THE SCRIBE.

Greetings of Peace and Good Will.

As these years of mental drift are daring enough to criticise alike Israelitish and Anglo-Saxon scribes, and as many of our modern thinkers are exceedingly exacting in applying crucial tests to phenomena, and are elaborate also in their searching critiques upon philosophies and all the dreamy empirical theories afloat in the moral atmosphere, I trust you will permit me to drop a grist for grinding at the door of your well-tried mill—perhaps I had better say, a grist for re-grinding.

Let me explain: For full twenty-five years I have occasionally, aye, frequently heard Spiritualist speakers in their indiscriminate onslaughts upon the Bible, take positions and utter language to this effect:

1. "The Council of Nice, consisting of 2,048 bishops from all parts of the world, convened in the year 325, A. D., to discuss the merits, decide upon and thus settle the canon of the New Testament. This they did by their votes."

"These bishops, 2,048 in number, under the searching eye of the Emperor Constantine, beginning, continued their discussions and disputes upon the authenticity of this and the non-authenticity of that gospel or epistle, until they became so belligerent, fierce and ferocious, that blows and bloodshed followed. This crisis having been reached, the emperor interfered and dismissed 1,730 of these bloody-nosed bishops from having any further voice in deciding which books were the word of God."

Demand the authority for these unhistorical assertions thundered from our Spiritualist rostrums, and you are at once referred for proof to *Nature's Divine Revelations* (by Andrew Jackson Davis), pages 551, 555.

Here follow quotations:

> There was, however, before Christ, a council of Jewish Rabbins, by whom it was decided that all manuscripts of a sacred and traditional character that might be found in possession of any nation, should be immediately collected. At that time the interest taken in manuscripts of a sacred character, was such as has never met with a parallel, excepting at one subsequent period, when there existed an actual mania upon the same subject, and which period has been distinguished by some writers as the age [illegible]...... Some of these are now in the New Testament. They were thus preserved until the year 325, when at the command of Constantine 2,048 bishops assembled at Nice......
>
> After they had assembled, they were so violent and vociferous, that had it not been for the Emperor's presence, they would have engaged in open battle. For each one had prejudices so strong in favor of certain peculiar doctrines, and all were so anxious to have their own convictions prevail, that justice and purity were entirely excluded from their proceedings, and were as far from their deliberations as mortality is from the truths of the Divine Mind. Constantine was obliged to disqualify 1,730 from having a voice in deciding which books were and which were not the word of God, and only three hundred and eighteen were left. These decided that the books which compose the Bible as subsequently known, were the word of God. Several books, however, since that time, have been rejected. Out of fifty gospels then extant, they decided that those only of Matthew, Mark, Luke and John, were worthy of being preserved, while they rejected entirely the books of James, Jude and the Apocalypse. After this decision, Constantine arose and solemnly declared that these should be considered as sanctioned by the Divine Will; and that the books thus fixed upon, would thereafter be implicitly believed as the Word of God. Those manuscripts that were rejected, among which were those well written gospels, were committed to the flames.

The careful historian and scholar, whether infidel or orthodox, would naturally exclaim upon reading the above, What! are travesty, imagination and clairvoyance to be "pitted against," or substituted for, the sober well established facts of history?

If I have been fortunate in reading portions of, the histories, fragments of histories and epistles, written by Constantine, Sozomen, Socrates, Theodoret, Eusebius, Pollestergins, Lactantius (dying only a few years after the Nicean Council), and such modern historians as Neander, Mosheim and the learned Unitarian, Dr. Lamson, I repeat, if I have rightly read these historians, the Council of Nice did *not* consist of 2,048 bishops; Constantine did *not* disqualify 1,730 of them—four of *no* "fifty gospels" were decided upon as genuine—*no* 318 bishops fixed upon certain books "composing the Bible" as "the word of God"—the "books of James, Jude and the Apocalypse," were *not* rejected by this far-famed council—Constantine did *not* "solemnly arise" and declare that these books should "be implicitly believed as the word of God," and *all* for the reason that the Nicene Council was not called to canvass the "books" or to settle the canon of the New Testament. On the contrary, this council was called expressly to discuss and settle the Arian controversy—a controversy involving the unity and tri-personality of God. The other matters coming before the council such as the time of celebrating Easter; the Novation heresy; the Meletian schism, and the jurisdiction of the bishops were merely incidental.

> "The first General Council of Nicaea was assembled by the Emperor Constantine, A. D., 325, says Dr. [illegible] in his 'Index Canonum,' to settle the prevailing discords which had been excited by the erroneous and novel doctrines of Arius and his partisans. Circular letters were addressed by the Emperor to all the bishops of the world inviting them to attend the Council at Nicaea in Bithynia and offering the means of transportation to and from their Sees. Three hundred and eighteen fathers came together. The synod was opened by the Emperor in person, who assured the bishops in a courteous address, that he affected no power of determining ecclesiastical questions, but left the decision of such matters to them"...... "There were present at the Nicene Council, only 318 bishops; at the Constantinople Council only 150, and at the Chalcedon Council, convening A. D. 451, the far larger number of 630, being most of the bishops in the Universal church. There were also present upon these great occasions theologians and pagan philosophers waiting and watching for decisions with deep interest."
>
> Again, "The council met," says that scholarly Unitarian, Dr. Lamson (Church of the First Three Centuries, pp. 170, 171), "about the middle of June, A. D. 325, and there were present, besides bishops, several pagan philosophers, some of them attracted, no doubt, by curiosity, and others, as Sozomen says, burning with a desire to encounter the Christians in argument being enraged against them on account of the recent overthrow of paganism." ...... Speaking of the number of bishops present Lamson says, "Constantine makes it three hundred and upwards; and Athanasius, three hundred and eighteen, or as he expresses it in one place about 300. Theodoret gives 318; which is the number generally adopted."......The "Council assembled in the interests of the Arian controversy raging among the bishops and Presbyters."

Such is the general testimony relative to the Nicean Council, the number of bishops present, and the aims and purposes of the assemblage. Compare it with the account of Mr. Davis in his "Divine Revelations," repeated and re-repeated, till its folly seems to have become self-propagating.

And now, friend Fishbough, you must permit me to inform you that many in this and other lands, hold you largely responsible for this and other historical and archæological errors in "Nature's Divine Revelations." And for the following reasons:

1. Owing to the youth of Mr. Davis when these clairvoyant communications were given, it is not to be supposed that he was acquainted with church history, or its councils and canons.

2. Mr. Davis did not profess—whatever others may have pretended to the contrary—that his clairvoyant perceptions and communications were infallible.

3. Inasmuch as you often modified, transposed and otherwise corrected and revised these somewhat disconnected and disjointed revelations, making them readable for the public, why did you not erase or correct these paragraphs relating to the Council of Nice and the alleged Bible-manufacturing business of those Bishops?

4. As forty-one learned clergymen, orthodox and Unitarian, have after some ten years of praiseworthy labor nearly completed a revision of the Old and New Testament scriptures, would it not be highly commendable in you, who in the beginning as scribe, corrected, improved and partially revised "Nature's Divine Revelations," to proceed at once to a more complete and thorough revision?

A quarter of a century ago, the "revelations" and mediumistic communications of Mr. Davis interested me deeply, and from their perusal I derived much benefit, as also I did from the reading of your works, and as I still do from your journalistic writings and masterly criticisms. And any light that you may be pleased to throw upon the way "Nature's Divine Revelations" were received—the source or sources from which they emanated—the passivity or spasmodic state of the medial subject during the delivery, his consciousness or unconsciousness, the psychic influences of the mind's around him, and the religious, scientific and historical reliability, or rather importance that you attach to these revelations, will be thankfully received and read by multitudes of thinking liberal people, ever inquiring, "What is truth?"

Hammonton, N. J.

ORGANIZATION.

Communications from two Leading Spiritualists.

To the Editor of the Religio-Philosophical Journal:

Your plan propounded in the editorial, "The Field that is White with the Harvest," appears to me to be admirable, as defining a means of culture, of social enjoyment and co-operation for mutual benefit in many ways, that communities of liberal thinkers might employ to the greatest advantage. Such "colleges of philosophy" would doubtless serve as an efficient means of propagating liberal thought broadcast. And yet, there is much in the way of their serving the particular purposes of each of the several branches or schools of the great body of liberalists: for all must admit that each has particular tenets or principles, that are deemed vitally important by their adherents, and to be taught in preference to others. Spiritualists harmonize in many of their ideas with Materialists, and co-operate with them in many ways, and yet there is that vital difference in the two schools that would be a barrier to that unity of action that would be requisite to preserve harmony in the body. Men of thought have decided opinions, and when opinions clash there is inharmony such as is inconsistent with peace in the family. An organization, to be worthy the name, *must have some central thought to form its basis or life principle*, some object to promote paramount to all others, and to which others are subservient. The central idea of Spiritualism is spirit, its connection with and control of material nature. To this idea Materialism is opposed, and hence, when Materialists and Spiritualists combine in close union to conserve the ideas of both, there is a house divided against itself, and "it cannot stand." There is an antagonism that is utterly at variance with the unity of action in the great field of reform. This, I think, has been demonstrated in the efforts that have been made to combine liberals of every other school with Spiritualists, in conventions and societies for associated labor. Contentions have invariably arisen to thwart any proposed plans for work, where people of greatly diverse opinions on religious, social, or other questions, have met to devise plans for co-operating for the general good. Human nature asserts itself under all such circumstances; diverse natures, antagonistic opinions, different schools of thought, clashing, neutralize every effort for effective action. Even in many small communities where Spiritualists and others have combined for mutual benefit and the propagation of their views, there has proved to be that diversity in views that has made it utterly impossible for members to conscientiously work together. To sacrifice truth, and what is believed to be for the public good, for the sake of what can be but a semblance of harmony, is not right; and so members have thought and acted; and the consequence has been, that societies have fallen to pieces, and the elements remain in that disorganized state that is utter incompetency to do effectual work for Spiritualism, or any other ism.

Organization without a life-principle, a mode of being defined in structure and in use, is not nature's mode. Neither is it in nature to accomplish anything without organization. From first to last, throughout the universal realm, it is organization, and the result is progress in every possible direction. Diversity is as much the law and the necessity as organization, for without it life, progress, could not be. Friction, reaction, of distinct and diverse forms and elements, is the law of life in the material and moral world. Mankind as naturally gravitate together into societies, associations—sects, if you please, distinct and diverse from each other, as affinitized atoms unite to form structures. In the world of mind is thus enacted the principle that keeps in activity the forces of mind and prevents that inaction that is stagnation. Freedom of thought presupposes sectarianism (which means differences of opinion expressed in bodies organized around a central idea or set of ideas, or cliques working to a single idea or set of ideas) the same as thralldom of mind presupposes a mental lethargy as far as it is inforced. The Great Hierarchy of Rome contemns sectarianism, will none of it, but enjoins the faithful to avoid discussions, that inevitably lead to it. The era that saw the valiant reformers rend the chains with which the great "mother of abominations"—the tyrant of the human

Continued on Eighth Page.

Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON.

[CONTINUED.]

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"Sir David Bewater proved from an immense number of meteorological observations that there were in our northern hemisphere two poles of maximum cold; that these poles coincide with the magnetic poles; that the circle of maximum heat, like the magnetic equator, did not coincide with the equinoctial line; that the isothermal lines and the lines of equal magnetic intensity had the same general form, surrounding and enclosing the magnetic poles and those of maximum cold."—(Encyclopedia Brittanica, Article, Magnetism.)

If this be so, we may conclude that whatever changes the magnetic poles will change the distribution of heat on the globe.

That the climate of the globe was suddenly changed, I have long believed, though originally disposed with geologists generally to discard catastrophe, when seeking to account for the past or present condition of our planet.

My sister, examining a portion of a mastodon's tusk, noticed the suddenness with which a warm temperate region became arctic. "Some animals," as she said, "were frozen in," in consequence of the almost instantaneous change of climate, while she sensed that the ocean, and indeed the whole globe was affected.—(Soul of Things, Vol. 3, p. 137, 138.)

My son Sherman with a glaciated pebble, saw the ice-age come on with a shower of snow and hail, the air made so dense by it as to be dark as night. A great cloud swept over the earth hundreds of miles long, that built up a wall of snow and ice, as high as a house, as fast as it travelled. Accompanying this was a tempest that blew as he said, "every thing before it." Mrs. Denton saw what I think was the same storm and described the wind as blowing the water in great sheets into the air, where it froze and came down in a shower of icy masses. Mr. Cridge with a Minnesota glacial specimen saw a country containing mastodons, monkeys and alligators; a cold wind commenced to blow and the animals to cower and tremble; dark and heavy clouds came up and it rained in torrents; water came in great waves and swept over everything. Cold rains fell over an immense space, and then came hail and snow piling up on the frozen water many feet thick in a few hours.

Something like the following is the picture which the various psychometric descriptions enable us to draw. The earth was struck by an immense meteor or comet, that instantly changed its magnetic poles, giving to a large temperate region an arctic climate and to a previous arctic region a temperate climate. Over the new arctic region the sun was darkened; all the moisture of the atmosphere was precipitated as ice and snow in the north and rain in the south; so rapidly did the ice and snow fall, and in such quantity, that the air could not escape through, and being pressed by the enormous weight, it blew with a fury that nothing could withstand; mighty pines and giant oaks were borne along like feathers on the blast, the birds were swept into the sea, nor could its tenants escape the consequences of this most terrible convulsion; many were swept into the air and frozen with the water that went up in floods and came down in icy masses, while millions were buried under mud and gravel, borne along by rushing water. Down from the black heavens fell the ice blocks and snow in the north, till the earth was covered with a thick sheet, and in the south the rain came down in torrents, making a flood such as our planet had not seen since metamorphic times. Accompanying this were tremendous earthquakes, rock-falls and volcanic outbursts. Floods of molten matter were poured over thousands of square miles, islands sank and others appeared; large portions of continents with great numbers of human occupants were submerged, and the geography of the globe most strangely altered in the compass of a few hours.

Yesterday it was a fair land, shadowed with forests, through whose glades wandered the mastodon and the elk, and over its prairies roamed the antelope, the buffalo and the wild horse; bears and tigers lurked in its caves, birds sang on every bough and enormous beetles hummed in the twilight. Here lizards sported, monkeys chattered in the trees, and eyed with suspicion the alligators whose heads occasionally appeared upon the surface of the stream beneath, and naked human beings fished in the waters and fed on the wild fruits. To-day, how changed! The sun at last breaks through the clouds, but everywhere we can only see the winding sheet, beneath which lies the dead world. Trees, flowers, reptiles, beasts and men buried in one common grave!

Are there any geological facts leading us to think that something like this really did take place? We shall see, I think, that the facts almost compel us to come to some such conclusion. That large portions of our planet, have had a higher temperature than they at present possess, and even during what we may call recent geologic times, no one will deny, who has made the past history of our globe a study. During the coal period tree-ferns, immense club-mosses, gigantic reeds, known as calamites, grew not only in the United States and Great Britain, but as far north as Mellville Island, within fifteen degrees of the north pole. Reef-forming polyps flourished in the vicinity, showing that the water had a heat of at least 60 degrees, and we must go 3 000 miles to the south of that place to find reef-forming corals busy to-day.

In the Jurassic period gigantic saurians flourished and ammonites sailed far within what is now the arctic circle. During the cretaceous times the climate, within the boundary of what is now the United States, became cool enough to allow of the existence of dicotyledonous trees, such as now grow in the forests of temperate countries. Thus we find, as given by Lesquereux, in beds of this age in Dakota, five species of the poplar, six of the willow and eight of the oak. Nor were they confined to a region as far north as this; the oak, the poplar, the willow and the beech have been found in the cretaceous deposits of New Mexico, Alabama and New Jersey, showing that the influence of winter was felt as far south as these localities. Yet even then palms grew on what is now Vancouver's Island, in Colorado, in Switzerland, and, what is much more remarkable, in Greenland and Spitzbergen.

The cause of the lower temperature which prevailed in the cretaceous period as compared with that of the preceding geologic ages, has been generally attributed to the gradual cooling of the planet from its original fiery fluid condition, the crust continually thickening and the cold space temperature surrounding the globe making itself felt upon the surface with constantly increasing power. That, doubtless, produced some effect; but in addition to this the constantly increasing elevation of the mountain masses and table lands must have cooled the climate, not only of the high regions themselves, but of the neighboring country, while the abstraction of gas from the atmosphere to supply the needs of organic forms, whose bodies were constantly being buried, assisted materially in rarefying the atmosphere, which must also have decreased the general temperature of the earth.

Yet this fails to account for the fact that in the lowest cretaceous deposit of the United States, the Dakota group, extending from Dakota to Kansas, there have been found but three species of monocotyledons, one of them a palm; while of dicotyledons, such as characterize the present forests of the temperate zone, there are 111; while in the lowest cretaceous beds of Greenland, in the latitude of 70°, nine cycads, 17 conifers and five monocotyledons were found, and but one dicotyledon. (1). This vegetation, almost tropical in its aspect, reveals to us a much warmer climate existing in Greenland at that time than in Kansas, though Kansas lies more than 2,000 miles farther to the south.

It might be supposed that the land, on which the trees grew that furnished the leaves of the Dakota group, was very much higher than that part of Greenland from which the fossil plants were obtained, and hence colder. But this could not have been the case; the ocean during the cretaceous period covered a considerable portion of Kansas. In fact the beds of the Dakota group were deposited in a shallow ocean. When such facts as these are considered, it does not seem possible that the place where the fossil plants were found in Greenland could then have been within 20 degrees of the north pole, and Kansas 50 degrees from it, if the north pole had the temperature that we generally ascribe to it.

When we come to the tertiary period somewhat similar climatic peculiarities are found. In the earliest tertiary time, the eocene, when the London clay was deposited, England was a land of palms, though some dicotyledonous trees existed with them. In Switzerland, palms and other tropical trees abounded, while crocodiles swam in the waters and large tortoises crawled over the land. In the vicinity of Paris, a little later, the walnut, the elm and the oak grew side by side with the acacia, the mimosa and many monocotyledons, among which were several species of palm. At the same time and place great buzzards watched for their prey and "heavy crocodiles slowly dragged their unwieldy bodies through the high, marshy grass."*

The Bovy Tracy beds of Devonshire, in England, show us that in the miocene period vines, figs, palms, the giant sequoia and the cinnamon tree grew in Great Britain. Fan-palms and tropical ferns, several species of the smilax, cinnamon trees and cypresses flourished in rank luxuriance in Switzerland, and even in Greenland. The sequoia waved its evergreen branches, forests of maples, evergreen oaks, plane trees and walnuts extended over a realm now buried under an immense glacier; vines dangled from the branches of tulip-trees and the magnolia blossomed and ripened its fruit within the arctic circle. Within about 800 miles of the north pole, in Spitzbergen, the hazel, poplar, alder, beech, yew and plane tree grew; and in all about 100 species of plants, where to-day the ground is covered with almost perpetual ice and snow.

Dr. Heer, the great Swiss palæontologist, states that the miocene plants of Greenland indicate a climate in that country, having a mean annual temperature 30 degrees warmer than it is at present. To find such a climate now we should be obliged to travel 2,500 miles farther to the south. He concludes that during the miocene times firs and poplars must have reached up to the north pole, if land then existed there.

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(1). Cretaceous Flora, Lesquereux, page 40, Vol. 6, Hayden's Survey. * Figuer.

[To be Continued.]

Organization.

Association is not a purely Christian virtue. They borrowed it from the business world because it was practicable, and the church alters her methods of transacting business as often as the business man changes his, and for this reason, it is as much a virtue for the Spiritualist to practice as the Christian. It is the key to success. The world is bound together by associative creeds. Connections are formed not by each person standing alone, but by a blending of interests. It is only necessary that we refer to the Romish church, the different organizations whose church bells fill the air with their calls to worship. Add to these the various societies for aid and mental culture—all stand forth as living monuments of what can be accomplished by association.

Organization is necessity, as we see it demonstrated in the world around us. Nature never works singly. She never causes grass to grow without causing flowers to grow and bloom. She never confined her labors to one species of flowers, but fills the world with flowers and the air with the perfume of many flowers. Neither does she confine her labors to one country or continent; but she reaches out and embraces all countries and all nationalities.

Organization is not confined to earth alone. The Spirit-world is the home of many associative bodies. The bursting of the bonds which held mankind slaves to the will and caprice of a wily priesthood, would never have been broken but for the united efforts of a band of spirits who could no longer sit in silence and see a world peopled with human beings, rushing on to an unknown future. No one individual spirit could have performed this stupendous work. It required the skill and determination of many spirits with their whole energies centered upon this one object; and by this concentration of power, there was given to the world what had heretofore seemed an impossibility.

It is with pleasure we perceive a growing tendency toward harmonious action. It is the only path to success, but we are met with objections to this plan of operation, and one is the opposition manifested by orthodox societies. Suppose Calvin or Luther had ceased their labors because the Church of Rome declared them outlaws. Where would have been your Protestant churches and institutions of learning. Had they shrank from the responsibility imposed upon them, the whole world would to-day have been doing homage to the head of the Romish church. The world now moves onward only through difficulties. Every initial reformatory measure is like a child born into the world, helpless at first, but as time rolls on, grows and grows in strength, and finally attains to the full estate of manhood.

Spiritualism was born into your world of poor but honest parentage. It has been nursed and cared for for thirty years, the same length of time required for Jesus to develop for the work he had to do. But when he entered upon his mission, he called around him a few congenial spirits, and together they began the study of Spiritualism, which is blossoming so sweetly and grandly in this nineteenth century. Had Jesus attempted to establish a new order of things single-handed and alone, he would have passed out of your world, and his name would not be known to-day. His memory and labors have been recorded by those associated with him, and the name of each of his faithful followers stand to-day as the rallying point for millions. If associative effort was necessary nineteen hundred years ago, it is necessary to-day, and the necessity is greater to-day because of the increase in population and intelligence. Another objection urged is the lack of means to compete favorably with all established organizations. There is no foundation for this objection. Costly edifices are not to be taken as evidences of piety. The tall spire indicates that beneath the towering shafts, men and women congregate because it is a custom handed down from former generations. It is not necessary that stately buildings be erected in order to worship the true God. Nature's temple is the world, and her spires are the leaf-crowned trees which fill every soul with admiration and reverence. Every child of earth has a right to a sitting in nature's temple.

The home circle is the best place to begin a spiritual organization. No matter if there be but two or three—let them meet in a proper spirit, and open the doors of their souls to their guardian spirits, who will meet with them, will make their home a place hallowed above all other places in the material universe. Circles composed of congenial persons will receive a new baptism every time they meet; but there can be no circle without organization. Certain laws have to be observed, and their requirements recognized before any results can be realized. Hence, it will be seen that organization is fully as essential for spirit manifestations as for Christian success.—*Spirit Message in Olive Branch.*

Spiritualism in Philadelphia.

Doubtless by this time your readers may be interested in a few lines of information concerning spiritualistic events and prospects in this city, and as the items of the record are in general encouraging, I offer them to you, and to the public, if you choose, with the greatest satisfaction.

The First Association of Spiritualists of Philadelphia, as you have been made aware, has been deprived of the eminent services of the late president of that organization. F. B. Champion, who, with his much esteemed wife, is for the winter, or perhaps longer, in the finer climate of San Jose, California.

At our recent election of members of the board of trustees, several good and practical men and women took the place of the veteran workers whose term of office expired. At the unanimous call of the board, and upon the earnest solicitation of his friends, Mr. J. P. Lanning, who had already been our president in former years, again took the chair, and has since fulfilled the duties of his responsible office with his old time faithfulness and discretion. Every friend of Spiritualism will regret to learn that necessary strict attention to business, and a recent somewhat uncertain state of health prevents our good friend from deciding upon filling the office he holds to the full of the term. The duties of the position are burdensome and increasing, but we trust by our sincere co-operation to enable him to retain his office.

The vice president of our Association for the ensuing year, is Joseph Wood, of mature age and experience, whose larger leisure, means and opportunities are given to the support of the cause he loves, and we may trust substantially to the aid and relief of our president.

The former treasurer, William H. Jones, was continued in the office which he for some time past has so acceptably filled. A reliable and long established man of business, known through our city and large sections of the country for many years, being also an earnest and sensible Spiritualist, he is exceedingly well qualified to maintain his trust and add to the financial and other credit of our organization.

Friend J. P. Lanning, having been made president, James Shumway, our former keeper of the record, was made recording secretary; both he and his wife having consented to re-election to the board, we can ask nothing better from them than the same zeal and industry they have already manifested. This we are confident of, as far as health and strenght permit.

The writer is still retained as corresponding secretary of the Association, and those having business with the First Association of Spiritualists of Philadelphia, will please address Edward S. Wheeler, No. 1412 N. 11th street, Philadelphia, Penn. I will take pleasure in doing my best to gratify correspondents. Mrs. Emma Hardinge-Britten has been our speaker every Sunday but one, since the close of the series of good discourses we had from Capt. H. H. Brown, in October. The one Sunday left open by friend Brown, who was called away to take part in the political campaign, was filled by the writer. The discourses of Mrs. Britten deepen in interest as she goes on; a synopsis is impossible. The audiences have been large and the general result every way gratifying. At several receptions held by our present speaker, Mrs. Britten has met a large number of the most intelligent of our people, and her remarks in private have been even more remarkable than her public work. It gives me pleasure to write thus of one who, waiving every other consideration, is among the few of our old time teachers still heard among us. One by one we are rising from the mortal—heads grow gray and hearts grow weary, before the grand translation. Oh! my brothers and sisters all, let sweet charity and divine love command the tongue and guide the pen. Not less of truth, but a greater personal regard, a higher spirit of kindness, remembering all we have done and suffered together for a common cause, and all we hope for in the time to be.

During the two first Sundays of the present month the platform of our Association will be occupied by the writer, and the other two by Mrs. Emma F. Jay Bullene, who, as you are well aware, has recently resumed work as a public speaker. In January we expect to have the pleasure and profit of hearing J. Frank Baxter, the speaker, test medium and sweet musician. In February we shall hear W. J. Colville, as by arrangement, he has exchanged with Mrs. Britten, who will be in Boston that month and speak in his place. In March we expect Mrs. Britten with us once more, such being the engagement, and within a day or two we have taken measures to secure Mrs. R. Shepard Lillie, who will doubtless speak for us in April, and with that ends the arrangements thus far made for speaking for us this season. Our lectures close in June, and of additional engagements you shall be informed.

We are not without other items of interest, aside from association work in support of our platform. The social element receives an increased development of late. The series of receptions held by Mrs. Britten at the ever hospitable home of S. P. Kase, and the social reunions of a more public character at the hall in charge of Brother Joseph Wood and his "Committee of Fraternity," have been alike enjoyable and profitable, much as they have differed.

Many of your readers will be pleased to hear that Doctor Amanda M. Maxwell, widow of the late well known and much beloved Dr. Samuel Maxwell, to accommodate her own practice, and incidentally any good souls who desire for a time, a comfortable, refined, spiritualistic home in this city, has taken a finely located house at 1208 Mount Vernon street, where already a number of our speakers, media and investigators have found a most congenial atmosphere. It was at the home of Doctor Maxwell, I of late had a most satisfactory sitting with A. H. Phillips, the independent slate-writing medium, the particulars of which may be considered of importance. They were as follows:

On entering the room with Mr. Phillips, I took my seat by a small, common table in the centre of the same. He then instructed me to write and fold pellets enclosing them so that the names could not be seen. Clean slates were prepared and placed together without any pencil, and while they were held in my hands, a sound was produced inside of them like the ticking of a telegraphic instrument, when presently opening the slate, characteristic messages were found and some of the names were given which were in the pellets. Part of the time the slates were wrapped in a bundle and held in my hands, the medium standing across the room carrying on communication with the invisibles by means of the raps—all of which was quite satisfactory to me, as you may suppose.

While the doctors in some States seem determined to suppress by law all "quackery," outside their own schools, our mediumistic and magnetic healers continue their career of doing good and relieving suffering, with a success which is impressing some of our best educated medical men with the idea that they have made a great mistake, in affecting to despise a therapeutic agent which was in use ages before modern nostrums were invented. Not only the healing hands long known in the work are busy, but occasionally a new agent is developed, whose peculiar power is worthy of remark. Such is our young and active friend, S. Lewis Cooper, who has the recommendation of distinguished success in a number of chronic cases, and is a person whose character, as well as his ability, entitles him to respect and confidence. For the encouragement of our media, I think such cases of genuine gifts and candid honesty as I have stated should be made part of the record kept in your JOURNAL, and hence trouble you with them at present.

EDWARD S. WHEELER.
Cor. Sec. 1st Asso. of S. of P.

"FOLLOW AFTER CHARITY."

BY LITA BARNEY SAYLES.

To the Editor of the Religio-Philosophical Journal:

It is neither a gracious nor an agreeable position that one takes when they criticise leading members of the class they look upon as nearest affiliated in religious, philosophical or ethical teachings, with their whole life growth; but such position I feel impelled to take to-day; to find some fault with some people in the fold of Spiritualism. And I am sure I would not trouble myself to do this, except that these "people" to whom I refer, are really friends that I love and respect, as well as representatives of our philosophy, and on the principles that we desire our friends and our children to be more perfect than others, I am going to preach to them, according to scripture, "whom the Lord loveth he chasteneth."

I have, from the first, been connected with and interested in the free religious movement, though I was a confirmed Spiritualist years before this association held its first annual meeting, about thirteen years ago, and at which I was present. This association organized upon so broad a basis, that it invited representatives of men and women of each and every denomination, to come and tell the reason of the belief they held; "and we care not where a man stands, or what he call himself, or what he professes, if he will undertake to answer this question, the needs of the hour, honestly and fairly, he is our brother; he has a place by our side on this platform, or any other platform that we may occupy. We assume this: that the age is thinking: that the people are asking questions: that the world is full of unrest and dissatisfaction; that people are looking about after the guiding clew to the blessed life, and we solicit answers to these questions."

"We have invited a great variety of opinions here this day—not for the purpose of opposing or controverting; for controversy is not of order and polemics are not of order, but for the sake of the largest positive affirmation." Our object is to find the points at which we can all agree, and not those on which we disagree. "Let us each add his mite to the general fund of knowledge, cheer and inspiration." "Nothing would have been easier than to have got up a clique, organized a sect, to do some particular thing. But to avoid starting a party, to avoid making a clique, to avoid dogmatizing—that is the difficult thing that we have been trying for the last twelve months to do." These words of President Frothingham show the whole animus of the meeting, and we have in the RELIGIO-PHILOSOPHICAL JOURNAL of the 27th, Mr. F.'s conclusion after the association had been in existence for six years, where he says, "It is a help toward this condition of liberty (liberty is the very soul of religion) that the Free Religious Association has been organized."

From the excellent report of the secretary of that meeting, Wm. J. Potter, the present editor of the *Index*, I will only quote two sentences:

"This principle is, that in this association these various religious opinions and faiths meet and mingle on perfectly equal terms, no one claiming for himself what he does not cordially accord by courtesy and right to every other." "We are aiming at nothing less than the moral and spiritual brotherhood of humanity."

In accordance with all this generosity of action and intent, the speakers were a miscellaneous assemblage of Friends, Unitarians, Baptists, Methodists, Jews, Spiritualists, Free Religionists and Positivists. There were three Spiritualist speakers on the platform, (and were accorded their time equally with others although this was but a one day's meeting), Dr. Peebles, Lizzie Doton and H. N. Fay, of Ohio. A Catholic was invited, but he declined. Prof. Denton and Cora Daniels were invited, but could not be present. They have appeared very effectively, however, at subsequent annual meetings. The spirit of the whole day, was harmonious and delightful, and it was surprising to find in how many things people really agree with each other when their aim is goodness and truth, and how to best work for humanity.

The objects of the Free Religious Association have never changed, that I can observe. They will not crystallize into a sect; they are broad enough to work equally with all good men and women; they desire the greatest fraternization with other thought than their own, and I believe intend perfect fairness to all faiths and beliefs. I have recapitulated these points that I may show why I feel the call to preach the justice of courteousness, kindness and toleration toward those who have been courteous, kind, tolerant and hospitable to us. It pains me to see a spirit of bitterness, ridicule, impatience and cynicism manifested in the criticisms of our Spiritualist newspapers and contributors toward their organ and contributors. It is too much, to me, like brothers quarreling—a sad sight. I think they do not criticise us in this spirit, and if they did, that would make no excuse for us. If we have more light than they, let us be truly thankful. We can so much the better afford to be generous according to the good gifts with which we are blessed. They cannot see the facts of spirit-phenomena as we; very many would be glad to do so, but are not able. We can and do well agree in our work for man; for the upbuilding of humanity. In this work we are in harmony with liberals of every shade, as witness the formation of the new association for the secularization of the State, with John C. Bundy as Treasurer of its Finance Committee; but you will find that the orthodox part of the community will take small stock in what the new organization promises. It is necessary not to lose any of the liberal element in this new movement, and desirable to be entirely frank in all things. Each should trust his brother perfectly, and this can only be brought about by the greatest toleration of each other's opinions, and the truest gentlemanliness of demeanor.

It is not courteous to speak of Prof. Adler, one of the finest scholars, most devoted of philanthropists and practical workers, in the style adopted by the JOURNAL of Nov. 6th. I am a member of the society for ethical culture; so are several other Spiritualists. I know Dr. Adler and listen to him once each Sunday when in New York, with profit and pleasure. I know the work of the society in the Free Kindergarten, in district nurses, in the colonization Society, in reading rooms and lectures for working men, in evening classes for ethical culture, and I know that Dr. Adler is blessed by many whom he comforts as the guiding spirit of all. What, if, with his metaphysical training, he is not able to believe, or to think, it but "irrational to hope for personal immortality," he does not by that say he does not hope, even if it is "irrational," as he philosophically sees. If his reason assures him he must give up a continued existence, it is better to do that gracefully and accept the inevitable, and go to work to improve the world, as he and his society have done for the past four years, than to go whining about, making every one unhappy instead.

You and I know, when we listen to his beautiful, but incomplete teachings, and know his beautiful life, forgetting himself in his interest for humanity, that all his soul needs to add to that which else is so perfect, is the knowledge of the truths of Spiritualism, which we are so fortunate as to possess. We must allow him and the writers in the *Free Religious Index*, their right to their own individuality, and if they see no inducement to seek what we are sure would reward them with a "finding," we need not call hard names nor ridicule them. Criticise as we would be criticised, frankly but kindly—hence my text, "Follow after charity; charity vaunteth not itself; is not puffed up; doth not behave itself unseemly;" "and the greatest of these is charity."

Dayville, Ct.

Power exercised with violence has seldom been of long duration, but temper and moderation generally produce permanence in all things.—*Seneca.*

When the State is most corrupt, then the laws are most multiplied.—*Tacitus.*

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

We two walked on the deck—
All around us rolled the sea;
Helpless on our reeling wreck,
Silent, wan and worn were we,
Where the little boat went down,
Where the sun had plunged from sight.
Hope and light alike did drown;
O'er us, dark as Fate, was night,
Face to face we stood alone,
Dreary, still and sad were we;
Smitten by that wild cyclone,
All around us beat the sea,
Rose the sea, rushed the sea,
Roared the wrathful sea!

Cloudy shapes, like hooded ghouls,
Flitted past our shuddering prow;
Death was reaching for our souls,
Chill his breath upon the brow;
Then, oh, then, were we aware,
Through all war below, above,
Of a face sublimely fair,—
Was it Death unveiled, or Love?
Heart to heart we stood alone
Smiling and serene were we;
Tortured by that wild cyclone,
All around us strove the sea,
Wailed the sea, mourned the sea,
Sobbed the tolling sea.

While we watched, a seething tide
O'er our sinking vessel crossed;
Out among the waters wide,
Smiling still, we two were tossed;
Tossed and drifted, overcome
In a crowd of surges dread,
Bruised and beaten, blind and dumb,
So we sank among the dead.
O my love and mine alone;
Sweet it was to die with thee!
Far beneath that dread cyclone,
All around us rocked the sea,
Crept the sea, sank the sea,
Slept the silent sea.

Through our slumber sweet and deep,
Stole the glowing light of dawn;
Heart and brain in warmth did sleep,
Out of death our souls were drawn.
So we breathed, awoke anew—
Heart to heart and lip to lip;
Where Love's golden ocean flows,
Ever sails our snowy ship.
Never sun so softly shone;
Fair, in saintly robes, are we!
O'er us shrieks no mad cyclone,
All around us sings the sea,
Gleams the sea, glides the sea,
Laughs the lovely sea!
[*Amanda T. Jones.*

PERSONALS.

The author of the above remarkable lines, which suggest a fine spiritual truth under their weird descriptiveness, is known to many readers of the JOURNAL as a genuine poet of the new dispensation. Her poems are evolved slowly and justify their existence, for Miss Jones's genius is religiously respected, and never descends into mere verse making. A few years since she published her works in a thin volume, but some of her finest poems have since appeared in *Scribner's Magazine.*

Mrs. Mary F. Davis from time to time furnishes notes on temperance for the Orange *Chronicle*—a reform to which she has given able service for many years. Mrs. Davis continues to assist Mr. Davis in his lectures before the Harmonial Association in New York, so that the servers and services are "Like perfect music set to noble words," amid the clangor and discords of this modern Babel.

Mrs. Emma R. Tuttle recently gave readings in her own town, in the Presbyterian church. The editorial correspondence of the *Spectator*, which announces both Mr. and Mrs. Tuttle as occasional contributors to that journal, describes their model home, with its genial hospitality and kindness; such a home as reformers can contemplate with delight as a nucleus of the humanities and virtues. Mrs. Tuttle is a friend of Mrs. Garfield, and has long cherished great esteem for the quiet, reserved but very able woman.

And now dentistry is invaded by indefatigable woman. Wilmington, Del., has one in the person of Emily Webb, and Mrs. Lucy Taylor, of Lawrence, Kan., is pronounced the best dentist in the State. She has had twenty year's experience, and is assisted by her husband.

Juliet Corson has charge of a cooking school in New York city, in a house which has been taken by an association of women for the purpose of training young girls in all branches of domestic service. They are to remain in the school one year, are clothed, and receive a small compensation at the end of that time, when they are to be provided with good places in families.

Mrs. Harriet S. Brooks, one of the editors of the Omaha *Republican*, has been appointed chairman of the department of botany and vegetable physiology in the Nebraska Academy of Sciences.

Mrs. Schliemann helps her husband in all his scientific labors, superintending excavations under his direction and bravely disregarding sun and dust. While engaged in this work she wears a plain, trim vest and jacket, and carries a stout umbrella, and so defies heat and discomfort.

Augusta Larned will contribute to the literature of the holidays a volume of stories, dealing with the folk-lore of Scandinavia, called "Tales from the Norse Grandmother," which will doubtless be as popular as her "Old Tales Retold," from the Greek mythology. Miss Larned's Country Stories and Holiday Stories, as well as her "Talks with Girls," are delightful books containing the freshness and poetry of true rural life. A liberal thinker, informed with cheerful and wholesome views of life, and genuine natural religion, her works are such as it is good to see in the hands of the young.

Estelle Anna Lewis, an American woman, known to the literary world under the *nom de plume* of "Stella," recently died in Paris. Mrs. Lewis was an intimate friend of Edgar A. Poe, and one of her last efforts was a series of sonnets to his memory. But her best work was a tragedy, "Sappho," which is in its seventh edition, and translated into modern Greek, has been performed in Athens. Mrs. Lewis was lovely both in character and person, and possessed the sensitive and impressionable temperament of genius. She won the friendship of Lamartine, Napoleon III, Dumas, George Sand and others; but is questionable whether her works quite deserved such praise.

Laura C. Holloway, who has long been on the staff of the Brooklyn *Eagle*, recently delivered her eloquent lecture on Charlotte Bronté before a large audience in that city. Mrs. Holloway has just issued a new edition of the "Women of the White House," so that it now includes a picture and sketch of Mrs. Hayes, thus giving interesting descriptions of all who have graced the Executive Mansion. Mrs. Holloway's career, which is typical of a successful journalist, shows the remarkable power which inheres in a fine spiritual organization to sustain intellectual force and vigor. Such women are generally found, as in this instance, in the ranks of progressive workers.

Mme. Olympe Audouard, the new apostle of the woman's rights movement in France, announces her intention of renewing her series of lectures in that city. Her course has already become very popular. Ten years ago Mme. Audouard visited the United States and since then she has studied the condition of woman in Russia, Turkey, and throughout Europe. Her oratory is of the first order, her tones persuasive, and silvery. She is fine looking and well dressed, so that she pleases the eye of the fastidious Parisian, but she is, withal, practical and sensible. Mme. Audouard is an ardent apostle of Spiritualism, which she accepted only after the most convincing tests. After hearing her lecture upon "Spiritism and Scientific Incredulity," a writer for one of the leading Paris papers declares that he came away almost converted by the force of her arguments merely. She has more influence than any woman reformer in France.

A recent visitor to the Convent in Kerry, gives a pen-picture of the famous Nun of Kenmore, who is well entitled to the gratitude of her co-religionists and countrymen, for her services to Ireland during the recent famine. This most famous of all Irishwomen is called sister Frances; in literature she still retains the family name of Cusack. She comes of an old family and was educated as a Protestant; but joining the Catholic church, she founded the convent and became a power in the land. For seventeen years she has not been outside the garden walls. The sisterhood, to which she is a shining light, devote themselves to arduous labors in teaching and relieving distress. Her letters on the condition of the tenantry have aroused the sympathies of the benevolent in every land. Her books, between fifty and sixty in number, devotional, biographical and historical, have a larger circulation than those of any living Catholic author, and she has edited the only complete edition of O'Connell's speeches, beside constantly sending essays to periodical literature. The Nun is described as a little woman, with refined and delicate features, and a pale and sweet face, with signs of weariness denoting physical suffering, but without a trace of sadness. Of the twenty-two nuns within the walls, a brighter, more intelligent, a better educated or happier group of women the visitor had never seen anywhere. They are witty and merry, most of them are handsome and not one is ugly! With a regret that such devotion and ability cannot belong to the theologically emancipated, is mingled a certainty that to live for some noble purpose—a dedication of heart, brain and life to practical uses and blessings—is the surest means of securing health and happiness.

Brooklyn (N. Y.) Spiritual Fraternity.

A marked feature of all the lectures that Prof. Henry Kiddle has given before our Fraternity, is the number of strangers who come to hear him, and to night we had a large sprinkling of thoughtful and intelligent men and women, who listened with deep interest to the lecture. Prof. Kiddle is an incisive speaker; his logic is clear and discriminating; his reasoning strong and conclusive, and his argument one that commands the respect of all who may not agree with him. The subject, "The Bible and Spiritualism," is one that old Spiritualists have considered very often in the last twenty-five years. The speaker said that the claims of orthodox theology, that the Bible was the very word of God, infallible, and the only revelation of God to man, were absurd, contrary to reason, fact and sound logic; that the phenomena were of a similar nature to that of our age, and when given to a nation in semi-ignorance and barbarism, in their ignorance the people ascribed the phenomena to the direct work of Jehovah. They were, however, simply produced by spiritual beings who had lived here and passed to another world. The angels who came to Abraham's tent, were men with materialized forms.

The speaker said he could see no difference in the hand writing on the wall of Belshazzar's palace, and the independent slate writing of our day; and the independent voice that cried out to Paul and was recognized by him as that of Jesus, was similar to those familiar to us, the same law governing the ancient manifestations, and the same limitations of those of our age. The Christian world and pseudo-scientists object to our communications as being frivolous and unworthy of a spiritual source, but that we did and could attract influences of the highest intelligence or the lowest, and that the manifestations of the Bible were through intermediaries, the same as now, and that the objection made so often that mediums were paid for their services, was absurd, as even Saul when he visited the woman of Endor, he paid for her services and consulted and received information in regard to personal property, showing that human nature was the same in all ages, and that the manifestations then were governed by natural and immutable laws as now.

In answer to the objection so often made that the manifestations were undignified and unworthy of a spiritual origin, because they come and rapped on table, etc., Jesus said, "Behold I come to the door and knock," and he urged his disciples to cultivate spiritual gifts.

In conclusion Prof. Kiddle urged upon all to live pure, noble lives, and to desire nothing but the best and holiest influences; to Spiritualists he urged upon them the need of being worthy standard bearers of the greatest philosophy, the best religion that had been given to the race.

Mrs. J. Shepard Lillie, who was present with us to night, although much fatigued with travelling, spoke ably and well under spirit-control, carrying out the same line of thought of Prof. Kiddle, and said if we desired the best and purest influences from spiritual realms, we must fit ourselves to be fit receptacles, and unless we were guided in this manner, we would attract low and degrading spirits. Prof J. R. Buchanan is to speak for us Dec. 10th. Subject, "What Shall We Do?" W. C. Bowen speaks Dec. 17th.

S. B. NICHOLS.

467 Waverly ave.

EASY EXPERIMENTS IN CHEMISTRY AND Natural Philosophy. For educational institutions of all grades, and for private students. By G. Dallas Lind, Danville, Indiana: The Normal Teacher Publishing House, J. E. Sherrill, Proprietor. 1880. Price 40 cents.

This work is almost indispensable to those who are studying chemistry experimentally, and to those teaching it along with the various other departments of the common schools where the mind cannot be given wholly to the subject. It simplifies the apparatus, presents the experiments in a concise form, giving in connection with each all the necessary cautions, and makes the laboratory work easy and practical. It is divided into two principle departments, "Experiments in Chemistry" and "Natural Philosophy," yet has an added chapter of interest on "Preserving Natural History Specimens," which will enhance its value to the entomological connoisseur.

Magazines for December not Before Mentioned.

The Herald of Health. (M. L. Holbrook, M. D., New York City.) Contents: General Articles; Our Dessert Table; Topics of the month; Studies in Hygiene for Women.

The Normal Teacher. (J. E. Sherrill and R. H. Holbrook, Danville, Ind.) Contents: U. S. Bonds; Talks on elocution; Beauties of Higher Algebraic Equations; Correspondence; Notes and Queries; Editorial Notes; Department of Theory and Practice; Grammer, Examination, College and Publisher's Departments.

Psychische Studien. (Oswald Mutze, Leipzig, Germany.) A Magazine devoted to the spiritual philosophy, with a corps of able writers and contributors

Andrew's American Queen. (W. R. Andrews, New York City.) A weekly magazine devoted to Art, Music, Literature and Society.

A Dying Child's Last Wish.

At one of the public schools in the northwestern part of the city the pupils are spurred to good behavior and study by cards of merit, a day of perfect behavior and study being recognized by a fanciful small card. Twenty four of those cards entitle the pupil to one larger and more ornamental card. Among the pupils was a sweet little girl seven years of age, whose pretty ways and devotion to her lessons had won for her the love and admiration of all her school associates, and at the close of each day her name was certain to be read from the roll of honor. A few days since her seat at school was noticed to be vacant, and regrets were expressed on all sides, as it was the first "absent" marked against her. The next day one of her little schoolmates brought word that she was detained at home by illness. On the third day the teacher received the following note: "My darling little girl is very sick and, as I fear, is dying. She has received twenty-two of the small cards of merit and has asked me to send to you to see if you will not send her one of the larger cards, as she is sure she would have been awarded the two cards necessary to receive the larger one had she been able to attend school." The note was read to the pupils and for a time the scene presented in that school room was most affecting. Not only was one large card sent to the dying pupil, but eight of them were taken to her by her teacher, and those cards—the full complement possible for the term—were with the child and seemed a source of infinite comfort to her up to the time of her death. The child was buried on Thursday and prominent among the many decorations upon the little casket were the cards of merit, pathetically typical of the buried hopes, joys, and ambitions of the little one whose last dreams were of success.—*Detroit Free Press.*

A Catholic paper has the following: "In the monastery of St. Clare, at Montefalco, is preserved the body of blessed Clara, who died in 1305. The body has all this time been preserved incorrupt, and also flexible even to the cartilages of the ears. At the request of the Archbishop of Spoleto, the Holy See ordered an authentic verification of this fact; and for this purpose sent the Promoter of the Faith and the Judge of Sacred Rites, who were assisted by two physicians, by some skillful lawyers, the Archbishop of Spoleto, and others. Then, in the presence of all the religious of the monastery, the truth of the fact was investigated. All were forced to acknowledge that the wonder which had existed for more than five centuries still continued, and could not be ascribed to natural causes. The process was instituted upon the spot, and the affirmation of all present taken; and thus it is hoped that the decree now sought from the sovereign Pontiff may be hastened."

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Bases of Organization.

We publish elsewhere several communications upon the "organization of Spiritualists," for that seems to be the direction in which the minds of some of our correspondents drift, in apparent response to suggestions made by us of quite another and different idea.

There are several reasons why we do not wish to organize Spiritualism. Spiritualism is a mode of faith, or rather a congeries of inter-related modes of faith, some of which have but little in common with others. All Spiritualists, may be said to hold the theory of present intimate relations between mortals and spirits, and yet the phenomena of clairvoyance and psychometry, do hardly by direct necessity imply even so much as this. Some find it easy to assent to certain shades of spirit phenomena, and are still in doubt as to many others. In the minds of some, Spiritualism stands for the crowning confirmation of the essential truth of Christianity. In those of others Christianity is only a series of misrepresented and perverted, but genuine incidents in the larger history of Spiritualism. To some trance speaking is a daily manna of revelation. To others it is a grain of wheat hidden under a bushel of chaff, and they are inclined to think that it would be quite as well for Spiritualism, if professed trance mediums always spoke in their own name, or at least refrained from fathering their utterances upon some illustrious name. Some very old Spiritualists seem to reject materializations of spirit forms as an impossibility. At least they seem to have seen little in this line that impressed them. Others regard them as among the most clear and scientific phases of spirit evidence. There is an equal diversity of impression concerning dark circles, spirit voices, spirit photography, and the astounding phenomena of passing matter through matter without collision, which occur in the presence of some of our best mediums. Different kinds of evidence possess different degrees of strength to different minds. Moreover the philosophy which grows out of Spiritualism, or stands associated with it, has many variations.

In view of these differences, there is but one faith in which Spiritualists can unite, viz., "we believe in investigation." To say we believe in immortality, does not define our faith, for all religions have believed in that. Many believe in it who even hate modern Spiritualism. To say we believe in modern evidences of immortality, immediately plunges us in the question, Which of these evidences we refer to? Not the modern Catholic miracles at Lourdes or at Knock, necessarily; not in A. A. Waite's exhibitions at Boston; not in many other things that claim to be modern Spiritualism.

If then the platform of Spiritualists is to be, "We believe in investigating all phenomena which purport to indicate spirit agency"—this is a platform on which most materialists and most Christians would sincerely unite with us. Moreover, to render any investigation most efficient and most useful it should extend to, and be conducted by, all classes.

At present there is unfortunately in some spirit séances as strong a hostility to investigation, as is to be found among Materialists or Christians. Having made up their own minds concerning the phenomena and the medium, they feel insulted by any exhibition by others of an investigating spirit. They want all who attend to ratify, praise, admire, go into ecstasies, etc., as a matter of fidelity to Spiritualism, just as in a Christian prayer meeting every person is expected to indicate his "lively hope" and make a "good profession of faith," or to "stand up for Jesus," whether he feels like it or not. This, if assented to, would soon degenerate a spirit circle into hypocritical twaddle, to the utter exclusion of critical investigation.

Now it is usually assumed by Spiritualists, that we as a body differ from non-spiritualists in the fact that we are all ready and eager to investigate; that all who attend spirit circles thereby show themselves to be investigators, just as all Christians who attend prayer meetings show themselves to be devotional or all who add to the contribution plate appear as benevolent. The inference is as superficial in one case as the other. Those who attend circles are often among the most prompt to suppress investigation.

For instance: a friend of the editor several weeks ago attended on his own suggestion a séance, where it had been announced materializations would occur. It was by a medium whom this Journal had declined to advertise, until satisfied of the nature of the phenomena. The medium had declined to give the editor a test sitting. Immediately upon the arrival of the visitor in question, it was announced that no materializations would occur, as the medium had packed her curtains, etc., for leaving the city. A circle was formed for a dark séance; a tin horn several feet long, and several musical instruments were produced for the use of the spirits. The lights were turned down. Presently the whisper of a child, about twelve years of age, announced that she had "got her sheet." She then waved a coarse cotton sheet among the sitters at the circle and whispered various childish remarks among them, with nothing to guide them as to whether she was a spirit or a mortal, except that she did not appear to be in the room or circle when the doors were closed. A strong female voice sang in falsetto, through the tin horn, several hymns, and a voice like that of a young man, sang a camp meeting hymn, with a coarse and irreverent twang of sarcastic ribaldry in his pronunciation, which no polite spirit would have manifested. The medium's feet and hands were placed under no precaution. When the visitor found the voice approaching him and put his leg up to test whether any body was behind it, he received a sharp blow on the shin from a tamborine or guitar, as much as to say, "Down with your feet." After this every movement of spirits in front of this sitter was preceded by a careful sounding of the floor in front of him, to see that his leg was down. A light moved around the circle, but surrounding the light were the folds of the sheet which the little "Star-eye" brought with her. An hour was spent by most of the persons present in praising a performance, every part of which could have been enacted as well without the aid of spirits as with.

Now to call the attendance upon such affairs "investigation," is a misnomer. There were no investigators present, and not even the most careless investigation was desired by most of those who were present. To allow Spiritualism to foster such equivocal performances, is to degenerate it into the dreariest of superstitions.

In the simple platform "Investigate," therefore, there is occupation not only for Materialists but for Spiritualists. It implies acknowledgment that something is known, that much is still unknown and that everything that presents itself for observation is to be criticised.

It implies as much progress for Spiritualists as for Materialists. It is upon this platform of investigation into the truths of Spiritualism, not concession or admission in advance of its truths, that the JOURNAL urges Spiritualists to unite, not so much with other Spiritualists, as with other congenial persons of whatever views.

Association is most rich in intellectual, moral and spiritual profit, when it brings together the unlike, the heterogeneous, so that each has something to impart which interests the other. In the Catholic church the only real association which took place, was not between the auditors themselves, for the unity of their faith made them all dummies between each other. It was between the priest who conducted the worship, the prophet who inspired the priest, the artist who adorned, and the architect who built the edifice, and the great composers who furnished the music, on the one hand and the peasantry who looked and listened on the other.

In our modern life there is an equal need of association, but the general diffusion of intelligence among all calls for a method of association which will recognize this equality. Instead of being based upon unity of faith, it will derive its chief utility and charm from the heterogeneity of faith which is essential to make each seem original or interesting to the other. In a philosophical society the greater the divergence of views, the more complete, novel and valuable the discussion. The chief improvement upon the ordinary philosophical society which we have designed the philosophic lyceum to embody, will consist in the fact that it should be broader in its scope. Instead of being confined to the discussion of the doubtful, as most philosophic societies are, we would wish it to expand into the seven departments heretofore set forth, viz.:

1. Praise of known worth—worship—in which respect it would perform the function of the church.

2. Elucidation of known truth—science—in which regard it would be virtually a college.

3. Cultivation of pure beauty—art—in which would be combined the attractions of amusements, music, poetry, painting, the drama, statuary etc., whose chief expression has heretofore been found in the theatre.

4. Encouragement of the known duties—charity or kindness—wherein it might be likened to masonry.

5. Investigation into Spiritualism—wherein it would differ from most societies heretofore known, in the fact that it would acknowledge its conclusions to be still in the future.

6. Recognition of the actual mysteries which may never yield to the probing lancet of science—this like worship has been a function of the church of the past, and must continue to be a perpetual duty of the CHURCH OF THE FUTURE.

7. Philosophy—the discussion of the disputable—whose functions, like that of the pruning hook, is not to produce anything of value itself, but to prevent the great energies of the human mind everywhere from being wasted in the production of that which is valueless.

Whether any organizations shall be formed specifically with the view of carrying out this creedless basis of union or not, we feel no doubt that all organizations for spiritual and ethical culture will insensibly drift toward this type. Indeed they are daily doing so. Formulated creeds are nothing. Investigation is nearly everything. Upon this basis Spiritualists might unite in effective coöperation with twenty times their number of non-Spiritualists, to the mutual and equal advantage of both.

The Liberties of the Insane in Europe and America.

The horrible disaster to the State Insane Asylum, of Minnesota, is more likely even than an equally fatal conflagration in a hotel, where the lives of sane persons are destroyed, to awaken the sympathies of the community. The thirty or fifty poor creatures who perished in this calamity, had not only been deprived by disease of their reason, but by man of their liberty. No doubt most of them were clear cases of insanity. But every person who has given any attention to the inmates of such institutions, or heard the conflicting testimony of physicians as to cases of insanity, or witnessed the mistaken or interested efforts of relatives to procure the conviction of a particular person because of some eccentricity of moral conduct or intellectual belief, or who knows anything whatever of the vague and indefinite nature of the borderland between sanity and insanity, regards a lunatic asylum as being in not a few cases a penitentiary to which eccentrics are sent for differing from their friends in their opinions.

Asylums are not filled by such cases, for doubtless the average judgment of those who treat the insane must be correct. But a sufficient number of cases exist in which the restraint of an asylum, conceding the mental derangement to exist, is unfavorable to a recovery, or is less favorable than a condition of greater liberty would be, to render the question of the degree of restraint most favorable to the successful treatment of the insane one of great interest.

At the last meeting of the National Association for the Protection of the Insane and the Prevention of Insanity, Dr. Wilbur, its President, remarked that there are at least 50,000 insane in the United States, but as there are 10,500 in New York alone, this estimate is probably too low. If there are 2½ per thousand of population in New York, there must be more than 1 per thousand in other parts of the country.

He remarked that "neglect and abuse were none too strong terms in which to characterize the manner in which the majority are treated." In America the money is expended on showy buildings and on appliances to lessen the labor and expense of caring for the insane, but comparatively slight efforts are made for their recovery, and the ratio of recovery is constantly diminishing. In Great Britain, on the other hand, the system is followed of dispersing the insane, so as to give to each and all as nearly as possible the advantages of separate home life, in cottages, in more frequent contact with the sane. This change has been brought about within twenty years through the recommendations of specialists, who made the scientific treatment of the insane their life work, and had been made effective through a system of governmental supervision.

At the same meeting the Rev. Arthur Brooks pointed out the impossibility of having any system of education, charities or correction, properly administered by professional politicians, or by the custodians whom such men would be likely to appoint. It is difficult in this country to get rid of political control for State charities and institutions, but most persons can see that under our system the State asylums which have the most imposing architectural magnificence and can make the biggest dress parade of gibbering lunatics, would naturally be supposed to be the most successful. Whatever republics do on a National or State scale, must be done with imposing ostentation in order to make the greatest possible parade of their work. Our Capitol, at Washington and our various State Capitals are far more costly than the seats of legislation of any country in Europe. Even the room in which the Board of Aldermen meet in New York City, surpasses in magnificence most of the throne rooms in Europe. So with our asylums. They are not devised or planned to cure or comfort the insane, but to look as much as possible like a grand ducal palace, and so make an appearance that the State will be proud of.

Dr. Beard at the same meeting stated that after a careful personal inspection of the best asylums of Europe, he was satisfied that Great Britain is ahead of all the world and Germany next, in the judicious treatment of the insane. The insane are frequently visited in person by the government commissioner, and the visit must always be without warning. The system of restraint is immensely reduced and the patients are kept far more pleasantly, fully and profitably employed. The insane cook, wash, work on farms and practice trades. Out of 540 persons in one asylum, all but 18 men and 20 women were profitably at work. They do as much, and some of them more work than the average sane. They come and go with great freedom, but under such a guardianship as prevents their doing harm. The doors generally are unlocked, and mere watching takes the place of physical restraint. Villas at the sea side are provided for some of them in summer, where they live in a mode as healthy and hardly less free than sane ladies and gentlemen, enjoying all the amusements, occupations and recuperative influences, which are enjoyed by those in health. The interest on the sums we lay out on ostentatious buildings, would go far toward paying for these more healthful results and the increased watch, care incident to them, if the cheaper cottage system were pursued. We have as good practitioners for the insane, but the lack of any efficient system of State supervision, prevents our American skill being applied to the work.

Dr. Seguin pronounced the insane institutions on Blackwell's and Ward's Islands, near New York, to be as bad as could be. Dr. Shaw, of the King's county asylum, had tried the European system of non-restraint, gradually reducing the use of mechanical restraints until last February, he burned them all, including 300 camisoles for which he had no further use, though he had 700 patients of all kinds from the lower classes.

Dr. J. W. Morton had passed three days in one town of 12,000 inhabitants in Belgium, half of whom have lunatics in their care, two being allowed to each family. The lunatics act as nurses, messengers and in many kinds of work, and some skill is required to determine the lunatics from the sane. In France he visited one asylum having a farm of 3,000 acres, an area which under the close tillage system of Europe would employ as many workmen as 20,000 acres in our Western States. It had also its flouring mills, blacksmith shops and live stock, all cared for by the partly insane. The men worked at farming; the women in the laundry. The engineer and firemen of the laundry were lunatics. No attendants were visible; of the 900 patients of all phases of insanity, and all of the lower classes, not one was under any restraint, but all were happy, laughing, joking and discussing.

Dr. Wilbur visited asylums in England containing 20,000 patients, and only in one single instance saw any restraint in use.

It is a singular comment on the supposed increase of freedom in this country, over that known in Europe, that not only is our system towards lunatics the most despotic and least curative anywhere practiced, but our course in the treatment of criminals, which we cannot now discuss, is marked by the same characteristics. It would seem as though the ban of either mental disease or moral infirmity, brings down on the devoted head of its victim in America, the accumulated loathing of 50,000,000 of sovereigns, and so leaves them in a far more deplorable condition than they attain where the sovereigns who trample on them are fewer in number and more discriminating.

"Follow After Charity."

Under this head on the second page we publish a word from our esteemed contributor, Lita Barney Sayles, suggestive and critical, frankly plain and in good spirit, touching our comments on Felix Adler's opinions and on the Free Religious Association. Our reply shall be in like friendly frankness.

She speaks of the excellence of Mr. Adler's life and works, which we did not question, and can cordially commend in certain valuable directions.

No word of ours "not courteous" toward his good efforts or his sincerity, can be pointed out. We simply criticised his opinion that *"the hope of immortality is irrational,"* as an unphilosophical absurdity to every thoughtful Spiritualist, and his blindness to the spiritual *facts* at his very door to day as strange to us.

Robert G. Ingersoll has never gone so far as to call the hope of immortality irrational, but the most tender and beautiful words he has ever spoken, over the open grave of his beloved brother, recognized the sweetness and permanence of that hope. When a gifted man like Felix Adler, his spiritual nature chilled and his thought narrowed by the influence of inductive and materialistic science, stands before an intelligent audience and goes beyond a frank doubter like Ingersoll to decry and discredit a hope that has been an inspiration through all ages and in all lands, it is pitiful indeed! Are we to be silent? Is courtesy to stop the plain criticism that is needed? The more eminent the man who so blindly strikes at a great truth of the soul the more need of faithful warning, even of plain rebuke. "He is my best friend who tells me of my faults," and surely we have no unfriendly feeling toward Felix Adler. His right to his opinions, his duty to utter them, is undoubted. It is a right and duty all hold in common, but it involves and implies the utterance of views which may differ widely, and for this there must be not only frankness but mutual respect.

Why does not Mr. Adler investigate the claims of Spiritualism? Is it not his special duty to do so? These are fair and pertinent questions. Let him turn for a time from the study of Darwin, Tyndall and Spencer, let him lay aside his German philosophers and open his eyes to the evidences of continued existence after the death of the physical body, which he can find in abundance all about him. Let him go quietly and without prejudice to Henry Slade a few times and there witness direct writing. Let him visit Mr. Phillips and witness the same phenomenon, making careful, patient investigation, verifying by subsequent séances the results of each sitting. Let him call on Mrs. Billing. Let him invite different mediums for physical manifestations to his own house, and then under such reasonable, but crucial conditions as shall be necessary, observe what occurs. When he shall have done all this he will be able in all probability to satisfy himself fully of the presence of invisible beings exercising a wonderful control over matter, and exhibiting a knowledge of facts unknown to himself or the medium, and only to be accounted for on the theory of some external spirit intelligence. Surely the President of a Free Religious Association would not grudge a few hundred dollars to satisfy himself of these things and to prove that the theory of immortality is not "irrational." He can so satisfy himself most unequivocally—if he choses—if his will is not in deadly opposition to having such light poured in upon him, and we can hardly think it is. He, a teacher, the proclaimer of the irrationality of a belief in immortality—why, if he is sincere, if he is really an honest unprepossessed truth-seeker, he would leap, as the warrior would at the trumpet's sound, at the opportunity of verifying such transcendent phenomena, even though it might shiver his former belief into fragments. If he really wants the truth, it seems to us he will not let such opportunities pass unimproved.

We now come to what our correspondent says of the Free Religious Association. Its theory she states correctly, and some of its members are true to that theory, which is a good one.

She tells us how several representative Spiritualists were asked to its platform years ago. Can any such case be given for some years past? Any one instance where this Association has invited a Spiritualist to give his views along with others? Mr. B. F. Underwood, a well known materialist, has had such an invitation, which is fit and proper. But why reach out in recognition of Materialism and not of Spiritualism?

The *Free Religious Index* is the organ of the Association, and it makes haste to cast a contemptuous fling at a new book by Epes Sargent—"The Scientific Basis of Spiritualism"—in advance of its publication.

Mr. Adler, in New York, asks M. D. Conway, of London, to speak on his platform to the Society for Ethical Culture. Mr. Conway is an opponent of Spiritualism, far from courteous or fair in his opposition. It is much easier to tell what he does *not* than what he *does* believe. To ask him to speak, is the right of Mr. Adler and his Society, for he represents a phase of thought. Has a Spiritualist, representing another phase, ever been thus asked?

Mrs. Sayles quotes Mr. Potter, editor of the *Free Religious Index*, as saying: "The principle is, that in this Association these various religious opinions and faiths meet and mingle on perfectly equal terms, no one claiming for himself what he does not cordially accord by courtesy and right to every other."

This is excellent, and so far as they have been true to it, their meetings and publications have done a good for which we are gladly grateful.

Our columns will bear witness that we have quoted freely from the discourses of able Free Religionists, who are not Spiritualists—Frothingham for instance—and shall do so in future, probably.

We know there are Spiritualists, like our valued friend, Mrs. Sayles, who are also Free Religionists.

Every Spiritualist, indeed, must favor fair and free discussion, and this is the free religious theory, included in "the harmonious search for wisdom" of the harmonial, spiritual philosophy. We regret, for their sake, that the Free Religious Association do not come up to their own idea and theory, do not always recognize the great spiritual movement or its able writers and speakers with fair and respectful impartiality. The free religious compass deflects toward materialistic icebergs and turns their course from the spiritual star.

We say this with regret, but truth is above persons. No jot or tittle would we abate from the credit due that Association, its *Index*, or Felix Adler, but no abatement can we make on the other hand from the criticism which the truth compels us to make.

Spiritualists can but work and wait, ready to meet half way at least whoever shall prove, not only courteous, kind, tolerant and hospitable, but fearless and faithful in the pursuit of all truth.

On the sixth page we publish a valuable piece of evidence of direct writing. The account is sent us through the courtesy of Mr. John Wilson, an old subscriber and a prominent citizen of his county, who places full reliance on Mr. Kerr's statement. We hope Mr. Wilson will yet see the medium and forward for publication, his personal experiences with her. One opportunity to witness direct writing like this related by Mr. Kerr, is enough to make almost any materialist change his views, though it is doubtful whether such Christians as Rev. A. A. Waite would have confidence enough in their own senses to believe they had actually seen what they seemed to have seen.

The medium's meeting in this city, convening every Sunday afternoon at three o'clock in the West End Opera House has, under the judicious management of an experienced committee, proved a success. Those who have had even a slight experience in conducting such gatherings, know that great skill and delicacy in handling the heterogeneous elements is required. To repress the obtrusiveness of some with too much self-assurance, to encourage the modest, refined medium to a public effort, to keep boisterous or undeveloped spirits from creating a pandemonium, to have the least amount of crude thought and the largest number of elevating, instructive and comforting messages, clothed in good language and delivered in an attractive manner, requires a vast amount of patience, tact and sound judgment. On last Sunday the hall was crowded with an attentive audience. Mrs. Lord and others described many spirits, nearly all of whom were recognized. Mr. Crocker spoke ably and impressively, as he always does. Miss Bushnell in the trance state made a brief but eminently pertinent speech. Her language was singularly well chosen and in three minutes she gave utterance to more thought than is often found in trance lectures of an hour's duration. We commend her style of delivery and method of condensation to others as a model they will do well to copy. At the close of the meeting, Mrs. Lord made an eloquent, impassioned plea for greater interest in the children's progressive lyceum, which meets every Sunday at twelve o'clock, at 610 West Lake street. We most heartily second Mrs. Lord's appeal. We would rather see one bright, active child brought to a knowledge of the stupendous facts of Spiritualism than fifty old people. A young man or woman brought up with a knowledge of the facts and philosophy of Spiritualism is likely to make a genuine Spiritualist, broad, catholic and progressive; capable of wielding a wide spread influence for Spiritualism on the active, busy world. We shall have more to say on this point in future. Let the children's lyceum be a grand success; it is of deeper importance than lectures or meetings for adults.

Religious Excitement ending in Insanity and Murder.

Louis Tockstein, a pleasant faced young man, aged 26, resided near Chester, Ill. It appears from a special dispatch to the Chicago *Tribune* that religious excitement drove him crazy. He was adjudged insane by a Chester Judge, and was ordered to be taken to an insane asylum. He was then put in charge of a couple of guards in a hotel in Chester. In the morning he asked one of them for water to wash with. It was got for him, and as the guard handed the pan to him he dashed the contents of it in his face, and then jumped out of a window. The other guard caught him by the overcoat as he jumped, but Tockstein got out of the garment and ran down the road. He ran a quarter of a mile before he came to a farm-house, occupied by Thomas Ryan, an old man of 68, his widowed daughter, a Mrs. Smith, a 12-year old girl, a daughter of Murphy, and his grandson, a little boy. Before entering the house, Tockstein had secured possession of an ax. He told those in the house to kneel and prepare to die. All obeyed him but the little boy, who ran out, and alarmed those persons living in the adjacent neighborhood. He said he would give them but fifteen minutes to live, but before that time was up he had brained and killed Ryan, his widowed daughter, and the little girl. Then he cut off the little girl's head, and, taking it up by the long hair, he ran with it down the road to the nearest house, which happened to be that of a Dr. Gordon. He found a servant there, and ordered her to kneel down and say her prayers, telling her that her time had come to die. She screamed, and Dr. Gordon and a hired man who happened to be near, hearing her cries, ran into the house, and after a struggle, overpowered the maniac and tied him with ropes.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

This paper will be sent 12 weeks to new trial subscribers for 30 cents.

C. Fannie Allyn will fill a lecture engagement at Flint, Mich., during January.

"The Watseka Wonder," only ten cents. At this price every one should have a copy. For sale at this office.

Until New Years day we will receive new trial subscribers, to whom the paper will be sent 12 weeks for 30 cents or 15 months for $2.60.

Giles B. Stebbins speaks at Flushing, Mich., Sunday, the 19th, and at Nankin, Mich., Sunday, January 2nd. The friends in Michigan know and appreciate Bro. Stebbins.

James Tibbles has visited the residence of Mrs. Schofield, near Council Bluffs, Iowa, and seen spirit pictures appear and disappear on the window glass. He says, "It is a fact; they come very plainly, and the sight of them is worth going a thousand miles."

We have received from the English section of the Socialistic Labor-Party of Philadelphia, resolutions of respect on the death of Lucretia Mott; but on account of the illegibility of the writing, we cannot publish them.

The price of "The Watseka Wonder, a startling and instructive psychological study, and well authenticated instance of angelic visitation, has been reduced to ten cents, postage paid. For sale at this office.

Attention Correspondents.—Do not send us postage stamps of larger denominations than one, two, or three cents, and send these only for fractions of a dollar.

"Every Medium a Fraud." An article under that title appeared in the New York *Independent*, Nov. 18th. Next week we shall republish from the same paper a reply thereto from the pen of our able contributor, Epes Sargent.

W. Harry Powell, the slate-writing medium of Philadelphia, will visit Toledo, Clyde, Milan, Norwalk and Oberlin, Ohio, the latter part of December. Persons in the vicinity wishing to engage his services, can address him at No. 201 Woodward Avenue, Detroit, Michigan.

Mrs. L. E. Bailey, who has in years past been prominently identified with the Spiritualist movement in Michigan, is now actively engaged in advocating the temperance cause; her special work being to create a public sentiment in favor of the prohibitory constitutional amendments.

Dr. H. P. Fairfield lectured for the Spiritual Society in Marshfield, Mass., the 10th and 11th of December, and in West Duxbury, Mass., Sunday, December 12th. December 19th and 26th he lectures in Portland, Me. He would like to make other engagements wherever the friends may call him. Address him at Stafford Springs, Conn., box 30.

Dr. Grimes has removed his headquarters to Sturgis, Mich., where he will be happy to receive calls for liberal and scientific lectures. The Doctor has prepared himself with diagrams upon which to illustrate the movements of the subtile forces producing the varied forms of life, in such a way, it is said, as to bring it to the comprehension of all.

Mrs. E. A. Chalker, of Aurora, Ill., writes: "Mrs. Wickizer tells me that she was well acquainted with Mrs. Reynolds who reported through the JOURNAL a few weeks ago, through the mediumship of Mrs. Clara A. Robinson, as having passed to spirit-life from Aurora some six years ago in consequence of taking morphine."

Mr. Nathaniel Ladd, one of the old settlers of Kane County and a prominent Spiritualist, passed to the higher life last Saturday. His funeral was attended on Tuesday, the 14th, by a large concourse of friends and acquaintances, with ceremonies in consonance with his spiritual knowledge and ideas.

Dr. Kayner, of 94 La Salle st., Chicago, has shown us an ingeniously constructed galvanic necklace he has just made for one of his patients to relieve him of an almost constant hacking cough. The Doctor often invents through his clairvoyant powers something to afford relief in chronic cases when ordinary means fail.

Miss May Shaw, an excellent medium and a most estimable young lady, a resident of this city, passed to spirit-life on Saturday last. Funeral services were held at her late residence on Monday. We shall have something to say of her life-work and mediumship in our next issue.

The Royal Fire Mountain of Hawaii has broken forth with comparative quietude though with tremendous effect, this year. Of the eruptions especially recorded, that of 1852 was exceedingly magnificent and terrible. The lava jets of the summit crater of Mauna Loa spouted forth flaming matter upwards of 600 to 1000 feet above the rim of the crater; whilst earthquake shocks and deafening detonations of escaping volcanic forces shook the great island from summit to sea.

We return thanks to the following named friends who have sent us lists of new subscribers the past week. As some of our correspondents complain of being annoyed by people who find addresses in the JOURNAL, we shall have to enforce a rule we long since found necessary and omit P. O. addresses:

Joseph Beals, George Thompson, Jas. P. Hawthorn, Solon Hepburn, A. Kent, R. C. Brown, Mrs. M. J. McCracken, Miss Gertrude Bentley, A. Blanchard, G. H. Updyke, J. B. Young, H. J. Jackson, A. B. Spinney, S. C. Coortney, A. Sales, A. Faire, T. C. Lester, Mrs. V. Pease, E. Culver, Mrs. H. Ingals, D. E. Smith, Mrs. J. C. Upham, Geo. Lieberknecht, Chas. H. Ewer, Mrs. D. G. Slawson, S. P. Rowe, W. H. Haley, S. T. Eads, Giles B. Stebbins, P. T. Williams, M. P. Smythe, Jas. W. Thomas, M. C. Warner, Wm. C. Piggott, G. O. Doyle, Daniel Earle, I. S. Daniels, Lemon Barrett, S. V. Potter.

A Leader to the Light.

The RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, under the care of Jno. C. Bundy, is steadily improving under its vigorous management. This paper is one of the great leaders, and is doing rapid, lasting work in advancing the cause of spirituality and its beautiful teachings.—*The Great West*, Denver, Col., Nov. 5th.

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THE STATE MEETING.

Fourth Annual Session of the Spiritualist and Liberalist Association of Texas.

FIRST DAY—MORNING SESSION.

The Spiritualist and Liberalist Association of Texas convened at Waco in the United States court room at 11 o'clock Thursday morning, Nov. 25th. The meeting was called to order by the President, Col. W. L. Booth, of Hempstead, and Mr. A. M. Attaway, permanent secretary, occupied the chair. President Booth read the constitution and by-laws under which the association as now organized is laboring and by which it is governed as a body, after which a resolution was offered and adopted that the secretary be instructed to open his books immediately for the admission of new members, and on being enrolled each new member shall pay into the treasury of the association a membership fee of one dollar.

DR. WATSON'S LECTURE

The weather in the evening was very inclement, but quite a large audience assembled to hear Dr. Watson give an exposition of the principles of Spiritualism. He held the rapt attention of his audience.

SECOND DAY—FRIDAY, NOV. 26TH.

The association was called to order at 10 A. M., by Dr. Booth, the President. A glance over the room showed that later arrivals had somewhat augmented the number of members, while the attendance of local spectators was also quite large. Especially noticeable is the spirit of respect and courtesy manifested in allusions to the religious belief of people, no matter of what denomination. More than once the expression of sentiments that savored of intolerance or lack of charity for other people's views, elicited prompt and positive protests on the part of prominent members. If the association is wise it will keep up this way of doing, and evoke as little antagonism as possible.

Dr. R. W. Park was one of the first to speak. He said he fully endorsed the remarks made by Dr. Watson Thursday night, concerning the Bible. He said he had the greatest reverence for it and for the believers in its teachings. He was willing to accept its teachings if allowed to interpret it according to the promptings of his reason and conscience. He waged no war on any man's belief. Dr. Booth and others made short speeches in a similar strain.

At this juncture the venerable Dr. Watson entered and was called upon for a talk. Dr. W. said that while he did not feel like giving his "experience," in extenso, he would avail himself of the opportunity to correct a misapprehension that might be raised through an article in this morning's *Telephone* which had been called to his attention. The *Telephone* seemed to think him a recent, or at least a late, convert to Spiritualism. If such was its belief it was mistaken. He first commenced to investigate the mysteries of the spirit-life in 1853, in company with five others, all of whom were eminent men.

EVENING SESSION—THE LECTURES.

Seven o'clock P. M. found the spacious hall where the association is holding its sessions crowded. By half-past seven the spacious hall was packed, and probably as many as fifty persons had to content themselves with standing-room. The opening lecture was delivered by Mrs. Sarah H. Talbott, of Galveston. The language was beautiful, the speaker's articulation faultless, and from beginning to end there was not a word or thought that could be construed as antagonistic to religion.

Dr. W., as before, announced his willingness to answer any questions put to him, in good faith, from the audience. Several persons availed themselves of the proffer, and some pungent verbal passages occurred. One gentleman asked: "Can you locate heaven, and is there a personal devil?" Dr. Watson replied: "Every man can make a heaven in his own breast or soul. As for personal devils, there are any quantity of them going around." Another gentleman asked a question bearing upon some scriptural point. Dr. Watson asked, "Do you believe in the Bible?" The answer was, "I do not." "Then," replied Dr. W., "I cannot answer that question to your satisfaction, for I do believe in the Bible."

THIRD DAY—SATURDAY.

By unanimous vote Dr. Samuel Watson, of Memphis; Mrs. Sarah A. Talbot, of Galveston; Mrs. L. H. Gardner, of Orange; Mr. Geo. B. Dutton and Mrs. A. L. Johnson, of Waco, and Dr. Booth, of Hempstead, were made life members of the association.

Dr. Samuel Watson asked for information concerning the rights and privileges enjoyed by the spiritual lecturers and mediums, under the laws of Texas, as compared with those granted to ministers of the churches. The charter was read, and Dr. W. said it was not near as liberal as in Tennessee, where the law placed the Spiritualist upon the same footing as the orthodox Christian, and gave lecturers and mediums the same privileges as ministers. He advised steps to secure the same recognition in Texas.

During this discussion Rev. Mr. Robinson, of Hamilton, who was present taking notes of the proceedings, asked how the Spiritualists ordained their lecturers. He explained that his report would be published in one or more religious papers, and he did not desire, even unwittingly, to misrepresent the body.

Dr. Watson replied there was no formal ordination. The certificate of the president and secretary of the State association that the bearer was a lecturer or medium, was generally regarded as sufficient.

Mr. Robinson asked if lecturers and mediums were "called," as the phrase is in the church, to their chosen field of labor?

Dr. Watson answered: "No. They go at it as men do into any other legitimate profession or avocation. Many of our lecturers are under spiritual control, but beyond that they are not called."

A comparison of experiences and length of belief in Spiritualism showed Mr. Geo. B. Dutton, sr., of Waco, as the pioneer Spiritualist of Texas.

On motion the election of State officers for the ensuing year was then gone into, with the following result:

President, Col. W. L. Booth, of Hempstead; Vice-President, Mrs. Sarah J. Painter, of Houston; Secretary, Dr. A. M. Attaway, of Marlin; Treasurer, C. T. Booth, of Hempstead. An election was then ordered for six members of the Board of Trustees for the ensuing year. It is made up as follows: Dr. R. W. Park, Waco; Mrs. A. M. Sloan, Hempstead; J. W. McDonald, Houston; A. Whiting, Melissa; Mrs. A. L. Johnson, Waco; and Mrs. L. A. Craig, Beaumont.

NIGHT SESSION—LECTURES.

The United States court room was again crowded by people of all religious beliefs to hear the venerable Dr. Watson in his second discourse on Spiritualism. His discourse was plain, simple in words, easy of understanding and logical throughout, and he seemed to be scrupulously observant that he was speaking to a mixed audience and took pains not to offer offense to even the most fastidious. It was plainly noticed that in the course of his lecture he said nothing that would place him in conflict with the teachings of the Bible, but on the contrary he claimed that it was written under spiritual guidance, and pronounced it an inspired work. He gave reasons in detail why he thought so, and claimed that the same spirits which guided and controlled the prophets in olden times exerted their influence at the present time. The prophets, he said, were mediums and in their wanderings and preachings foretold and warned the people of approaching success or danger. "In those days," said he, "they were called prophets, but to-day I picked up a law book in your court room and found a section in it where it provided for the imposition of a tax upon the same kind of persons, only they are now called fortune tellers and clairvoyants. He claimed that the spiritually endowed clairvoyant had the same powers to-day, and exercised the same influence as the men of old called prophets, and undertook to make a strong point by remarking that it was a surprise to him how reasonable people could place implicit confidence in the revelations and miraculous powers of individuals of olden times of whom they had only historical knowledge, and they could not or would not admit or investigate the truth of the accomplishments of similar powers every day manifested within their reach."

SUNDAY EVENING LECTURE.

At 8 P. M. Dr. F. B Dowd, of Hempstead, and formerly of Iowa, Grand Master of the Ancient Order of Rosicrucians, delivered a lecture. The order in which he holds so high a rank, (we believe the only one of that rank in the United States) is akin to modern spiritualistic teachings, differing in only a few essential points. Dr. Dowd's lecture was a highly intellectual one. Those, however, who were able and felt willing to delve with Dr. Dowd into the recesses of science felt amply repaid for their patience.

NIGHT LECTURE.

Mrs. Sarah A. Talbott occupied the platform at 7 P. M., and for the space of an hour or more discussed Spiritualism in its past and present and outlined its future and the benefits it would be to the world and mankind, as she saw it. Before concluding she delivered an impromptu poem on "The Rainbow," which subject some one handed from the audience. Dr. Watson then spoke a short time after which the session closed.

The Spiritualists have held their convention and gone. Their proceedings elicited a goodly amount of interest and talk. Some people would have been glad to have had them continue their session ad infinitum; others are heartily glad they have gone. Some people were convinced there is something real and mysterious in Spiritualism; others are confirmed in their belief that it is either a grand humbug or a gross delusion. We have heard many people, speaking of Dr. Watson, Mrs. Talbot and other lecturers and media who held forth during the past week, say: "They are intelligent, reasonable, eloquent men and women, honest and earnest in their belief." And again many others have said: "They are crack-brained, vaporing men and women, who do not know what they they are talking about, and who ought not to be tolerated in any community." And so it goes, a diversity of opinion on every hand. If the Spiritualists themselves are satisfied with their gatherings, we suppose everybody else here ought to be. They conducted themselves in a decorous, straight-forward manner; observed all the local regulations, as well as the rules of good breeding that society has established, and paid all the bills they contracted. Finally, and we commend the fact to the consideration of the preachers, they succeeded, day after day and night after night, in attracting audiences to hear their lectures larger than we believe any minister of the gospel in all this broad land could have drawn, considering the state of the weather during the past week.—*The Telephone*, Waco Texas.

Spiritual Matters at the Hub.

The holidays are upon us with their bustle and multitudinous preparations. Thanksgiving day has come and gone. Family reunions and social gatherings were the order of the day. An appropriate service was held at Berkeley Hall, at 11 A. M. Mr. Colville delivered a very able address. The hall was well filled. A collection was taken up for the benefit of the poor, Mr. Colville's guides remarking that "the most acceptable service of thanks in the sight of the Infinite would be deeds of charity toward earth's unfortunate ones."

Sunday, the 28th, Mr. Colville gave his fourth lecture upon Immortality, the special theme being "The Spheres of the Musicians, Painters and Poets, and the influence they exert on the earth." This proved a very brilliant effort. One cannot judge of the deep interest these lectures have awakened without stepping into the hall and looking over the vast audience comprising the *elite* of Boston society, sitting in almost breathless silence that they may not lose a single word of the inspired speaker's utterances.

At 3 P. M., Mr. Geo. A. Fuller, of Dover, Mass., gave his second lecture in Berkeley Hall. He chose for his subject, "The Harvest at the End of the World, and the angels are the Reapers." In a very clear and logical manner he discoursed for over an hour. In the evening he spoke in Lyceum Hall, Salem, Mass., his subject being, "What Lies Beyond." This theme was treated in a very interesting manner. Mr. Fuller speaks again in the same hall, Dec. 5th.

Mr. Colville spoke in Rinford Hall, Waltham, Mass., in the afternoon and evening of Nov. 28th, to very excellent audiences.

Mr. Henry Allen recently spent a while in Boston, holding his remarkable séances for physical manifestations. He is most certainly a wonderful medium for certain phases of physical phenomena. He gave the very best of satisfaction here.

Messrs. Keeler and Rothermel are just exciting considerable comments by their startling manifestations in the light. Many reliable investigators, amongst them Messrs. Epes Sargent and John Wetherbee, speak in positive terms of the genuineness of the demonstrations observed in their presence. The Children's Progressive Lyceums are in a flourishing condition, and are well attended both by children and adults.

There are many meetings and séances held regularly in different parts of the city, all well sustained. But we will not weary your patience longer this time, but will soon write you again.

DUAL STAR.

Boston, Mass.

A Materialization.

To the Editor of the Religio-Philosophical Journal.

Seeing a request in the JOURNAL for parties to send you well accredited accounts of spiritual phenomena, I give the following case of materialization which was told to me by a Mr. O. V. Auten, the one who witnessed it. Mr. Auten is believed to be a man whose word can be depended upon; he is a member of the Methodist church, and occasionally officiates in the capacity of a preacher.

I had heard vague rumors that something very remarkable had been witnessed by him, and I one day inquired as to the truth of the reports, when he told me substantially the following story: "It was but a few days after my wife's funeral, and I had retired to bed as usual, when something awakened me, and I noticed that a full moon was shining directly into my bed room, making everything clearly and distinctly visible. I next noticed that my wife was in bed resting her head upon the pillow as usual, and the thought flashed through my mind like lightning that such could not be the case, as she was dead and buried. I reached out my hand and felt her person as distinctly as I ever did; at that moment she arose from the bed, getting out upon one side, and I sprang quickly to the floor from the other. She walked deliberately to the window, and rising up, she hovered a moment against the glass, passed through it, and, as it were, floated off through the air. Two other beings whom I thought to be angels, accompanied her, and I watched them until they passed from my sight. You may be sure that I did not go to bed again that night, but went to my sitting room, lighted the fire and remained there."

This occurred about two or three o'clock in the morning. I questioned Mr. Auten very closely, in regard to the phenomenon, and he positively declared that he was not mistaken; that he was wide awake and in the full possession of his mental faculties!

He said that he possessed mediumistic power, and years before he had been in the habit of giving sittings at the request of his friends for spiritual manifestations. He also said that he "believed in the spiritual phenomena, and knew them to be true." I asked how he could believe in Spiritualism and preach Methodism. "I believe and preach what I know to be the truth, and the Methodist church dare not turn me out for it either."

It is to be hoped he will evolute up and out from his present embarrassing position, and if he has good mediumistic power, give the world the benefit of it.

F. N. BLACKMAN.

Tomah, Wis.

Samuel Lydiard, of Long Lake, Minn., in renewing his subscription for the JOURNAL writes: Although I took issue with you on the Bennett controversy, and wrote to you bitterly on the subject, still I appreciate your exertions to make the JOURNAL the best paper in the world. I wish you success in the exposure of all fraud and humbug connected with Spiritualism. Let us get down to bed rock. Our glorious religion stands firm on the foundation of eternal truth.

W. Downs writes: I am so well pleased with the JOURNAL that I would not lose a number.

Light and Heat.

To the Editor of the Religio-Philosophical Journal:

Will some of the scientific contributors of the JOURNAL give us their views regarding light and heat, whether from the sun or some other potent cause? The Christian Bible informs us that the sun was made after our little world in order to give us light, but science and common sense teaches that the sun is millions of years older than the solar system, and that it is one million four hundred thousand times larger than the earth, and that the earth is a child of the sun as well as are all the planets of the sun's system. If the sun furnishes light and heat, it must be fed from some source, for all positive elements are destructive of their own power, and must be recuperated or cease to exist. Reason teaches us that suns should be so constructed as to engender their own light and heat, and be independent of outside influences for active existence.

Prof. Winchell, of Ann Arbor, in his astronomical writings, says the planets of our solar system move spirally towards the sun, and when reached fall in as fuel, thus producing light and heat upon the earth. If the sun is as the philosopher Dick says, five hundred times as large as all the planets of its system, it must take five hundred solar systems as large as ours, to fill up her shell once with fuel. If all the planets of our solar system are composed of like materials as our earth, three-fifths water and the remaining two-fifths rocks and dirt, I should think they would extinguish the fire instead of aiding to it. Reason teaches me that each planet possesses the frictionizing elements of electricity and magnetism insufficient to manufacture its own light and heat and keep their machinery in active operation. Dick says, with telescopic assistance, over eighty millions of suns have been discovered and many of them are as much larger than our sun, as our sun is larger than a grain of sand. The sun Lyra, Dick says, is thirty three million two hundred and seventy five thousand miles in diameter. Whence comes sufficient fuel to feed them? Certainly not from planets, and God Almighty, if there is such a being, could not speak worlds into existence fast enough to keep them in operation, if it took him as long accordingly to make them, as it did our little world, it would take ten thousand solar systems like ours with the sun thrown in, to make just one fire in the huge bulk of Lyra, and she is but a drop in the mighty bucket of the universe.

To say that comets and worlds fall into suns in order to light and heat their systems, seems to me the quintessence of wilful ignorance. I would inquire with due respect of those powers who had the supervision of planetary elements, why they did not place a larger amount of caloric or magnetism in the atmosphere surrounding worlds, and not quite so much electricity? It seems to me that the atmosphere in which worlds revolve, coming in contact with the sun's atmosphere, moving with the velocity of our earth, at the rate of sixty-eight thousand miles per hour in its annual revolution around the sun, would produce frictionizing elements sufficient to generate all the light and heat necessary, without being under the necessity of burning their children to produce it. I cannot see why the universal atmosphere need be so cold when everything is in active motion, and active motion is productive of light and heat.

Another way in which light and heat could be produced, would be to extract the nitrogen from the oxygen of the atmosphere, and the broad universe would be lighted and heated in a short time; this method looks more consistent than the corpuscular or emanating theory which affirms that light from the sun is brought to our earth by minute waves or undulations, which pass out from the earth to the sun as a cushion for the fine particles of light to travel on. Intelligent readers of the JOURNAL, just think for one moment of a fine, etherealized compact cushion, ninety millions of miles distant, bringing light by wave motions sufficient to light all the planets of our sun's system. The surface of our earth rolls on its daily axis, over one thousand miles per hour, and it has another motion around the sun of sixty-eight thousand miles per hour, carrying not only its own atmosphere, but the moon and her atmosphere. The sun and his retinue of planets moves at the rate of sixty thousand miles per hour around some supposed center; now the *contrary* motion of these bodies and their atmosphere would destroy the possibility of any wave motion coming from the sun to the earth for lighting purposes. Finally, friendly readers, there is no way in which the igneous theory can be presented, that it does not show a lack of common sense, and I believe it to be one of the greatest humbugs that ever cursed the human race. I believe with hundreds of others who have expressed the same opinion, that the hollow globe theory is based upon a surer foundation than any other theory extant, regarding light, heat and the geological formation of our earth. The book contains thirteen chapters, and is replete with valuable information concerning historical events, from the discovery of America by Columbus up to the present day. It treats upon "The Open Polar Sea;" upon "The Igneous Theory," which the author completely annihilate, while the chapters upon volcanos and earthquakes are remarkable in showing their necessity and legitimate causes. In fine, each chapter in the book is a mine of wealth to the seeker of truth, common sense and reason.

M. L. SHERMAN.

Adrian, Mich., Nov. 29th.

Excellent Tests in Direct Writing with a non-Professional Medium.

To the Editor of the Religio-Philosophical Journal:

I send you a statement made to me in October by a Mr. Kerr who was lecturing through the country on Phrenology and Self-Culture. He stayed over night with me. I told him if he would put his statement in writing and certify to the truth of it over his own signature, it would be worth publishing in the RELIGIO-PHILOSOPHICAL JOURNAL. He said that he would not only certify to it in writing, but make oath, if necessary, that every word of it was correct. The following is a copy of his

WRITTEN STATEMENT:

I hereby certify that on the 14th of October I went to Sugar Island and delivered a lecture on Phrenology, and while there heard of a girl, a medium, in her 14th year, said to be developing into a good slate writing medium, and that spirits gave independent answers to questions. Not believing in anything of the kind, I thought I would call at the house of her father, Mr. Baily. On entering the gate I met him. He went back with me to the house. On seeing the girl, I asked her if she could get answers to questions in a folded and locked slate that I had with me. She answered she did not know as she had only used a single slate, but was willing to try. I locked the slate with a small piece of pencil inside, asking mentally, "Can the control answer questions on this folded slate?" She took the slate by the end of the frame and held it under the stand, the end of the slate in plain view; the other hand on the stand with mine on top. I soon heard scratching on the slate, and withdrawing and opening it, I found written: "Yes, I can write if I am locked up." Next question put was, "Have I a brother or brothers? If so, is he or they living or dead? If dead, how did they die, and what their names?"

Answer: "Yes, you had three, James, Robert, and Thomas. James was drowned in Lake Huron; Robert was killed by the Indians; Thomas died at home with consumption."

I then put in a folded slip of paper (at the head inside the folded slate) the question, "Had I a daughter? If so, is she living or dead? What name."

Answer: "You had a daughter Jane. She was very fond of dancing; was disappointed in love, and died of a broken heart."

At the same time the stand oscillated through the room, as though waltzing. The next and last question I put was, "Do any of my departed friends ever be with me?"

Answer: Yes, I am often with you on the rostrum, and put words in your mouth. R. Kerr.

While on earth he was fond of debate. Now here was intelligence giving correct answers, where there was no chance of fraud, and it must have been the result of spirit influence. Although I had been a materialist, I now believe that spirits of the departed still live, and can return and communicate to their friends on earth through the proper medium, and this one a delicate little girl.

G. F. KERR.

I give the above as given to me. Mr. Kerr appears to be a reliable and intelligent man and good speaker. I have frequently heard of this girl but have never seen her. She lives ten miles north of this place.

J. W.

Plato, Ill.

Some Strangely Fulfilled Dreams.

[Richard Proctor in Belgravia.]

Dickens once had a dream which was fulfilled, at least to his own satisfaction. "Here," he wrote on May 30, 1863, "is a curious case at first hand. On Thursday night last week, being at the office here," in London, "I dreamed that I saw a lady in a red shawl with her back toward me, whom I supposed to be E. On her turning round I found that I didn't know her, and she said, 'I am Miss Napier.' All the time I was dressing next morning I thought, 'What a preposterous thing to have so very distinct a dream about nothing! And why Miss Napier? for I had never heard of any Miss Napier.' That same Friday night I read. After the reading came into my retiring room Mary Boyle and her brother, and the lady in the red shawl, whom they presented as 'Miss Napier.' These are all the circumstances exactly told." This was probably a case of unconscious cerebration. Dickens had no doubt really seen the lady, and been told that she was Miss Napier, when his attention was occupied with other matters. There would be nothing unusual in his dreaming about a person whom he had thus seen without noticing. Of course it was a strange coincidence that she of whom he had thus dreamed should be introduced to him soon after—possibly the very day after. But such coincidences are not infrequent. To suppose that Dickens had been specially warned in a dream about so unimportant a matter as his introduction to Miss Napier would be absurd; for, fulfilled or unfulfilled, the dream was, as Dickens himself described it, a very distinct dream about nothing. Far different in this respect was the strange dream which President Lincoln had the night before he was shot. If the story was truly told by Mr. Stanton to Dickens, the case is one of the most curious on record. Dickens told it thus in a letter to John Forster: "On the afternoon of the day on which the President was shot, there was a Cabinet Council, at which he presided. Mr. Stanton, being at the time Commander-in-Chief of the Northern troops that were concentrated about here, arrived rather late. Indeed, they were waiting for him, and on his entering the room the President broke off in something he was saying, and remarked, 'Let us proceed to business' gentlemen.' Mr Stanton noticed with surprise that the President sat with an air of dignity in his chair, instead of lolling about in the most ungainly attitudes, as his invariable custom was; and that instead of telling irrelevant and questionable stories, he was grave and calm, and quite another man. Mr. Stanton, on leaving the council with the Attorney-General, said to him, 'That was the most satisfactory Cabinet meeting I have attended for many a long day. What an extraordinary change in Mr. Lincoln!' The Attorney-General replied, 'We all saw it before you came in. While we were waiting for you, he said, with his chin down on his breast, 'Gentlemen, something very extraordinary is going to happen, and that very soon.' To which the Attorney-General had observed, 'Something good, Sir, I hope?' when the President answered very gravely, 'I don't know—I don't know. But it will happen, and shortly, too.' As they were all impressed by his manner, the Attorney-General took him up again. 'Have you received any information, Sir, not yet disclosed to us?' 'No,' answered the President, 'but I have had a dream. And I have now had the same dream three times. Once on the night preceding the battle of Bull Run. Once on the night preceding such another,' (naming a battle not favorable to the North.) His chin sank on his breast again, and he sat reflecting. 'Might one ask the nature of this dream, Sir?' said the Attorney-General. 'Well,' replied the President without lifting his head or changing his attitude, 'I am on a great broad rolling river—and I am in a boat—and I drift!—and I drift!—but this is not business,'—suddenly raising his face and looking round the table as Mr. Stanton entered—'let us proceed to business, gentlemen.' Mr. Stanton and the Attorney-General said, as they walked on together, it would be curious to notice whether anything ensued on this, and they agreed to watch. He was shot that night." Here the dream itself was not remarkable, it was such a one as might readily be dreamed by a man from the Western States who had been often on broad rolling rivers. Nor was its recurrence remarkable. The noteworthy point was the occurrence of this dream three several times, and (as may be presumed from the effect which the dream produced on its recurrence) those three times only, on the night preceding a great misfortune for the cause of the North. However, there is nothing in the story that cannot be attributed to merely casual coincidence, though the coincidence was sufficiently curious. As three years had elapsed from the time of Lincoln's death when Stanton told Dickens the story, it is possible that the account may have been incorrect in some details.

Mrs. Angelina Grimke Weld.

To the Editor of the Religio-Philosophical Journal:

Some time ago there appeared in your valuable paper a beautiful notice of Mrs. Angelina Grimké Weld, from the pen of your esteemed correspondent, Mrs. Poole, and I felt a strong impulse to sit right down and tell your readers what I knew about Mrs. Weld before she left her home in Charleston, S. C., to go where she could more freely express her advanced ideas on the subject of human rights, and in favor of liberal thought. But a pressure of other writing prevented me from following the dictates of my heart, and now I propose to add my testimony to the remarkable traits of character of all the Grimké family, and especially of the two noble sisters, Sarah and Angelina. Their brother, the Hon. Thomas Grimké, was my father's intimate friend—my father, as perhaps you know, was Dr. Palmer, pastor of a Congregational church in Charleston, and I know that my father and Mr. Grimké sympathized on many subjects, and were quite in advance of the prevailing thought of the people by whom they were surrounded.

I well remember visiting often with my parents at the Grimké mansion; and the stately appearance and manners of old "Lady Grimké," the widowed mother of the family, filled me with a sort of pleasurable awe, which made me look upon her as quite a superior being to the every-day mortals I saw around me. The two sisters impressed me with singular feelings. They were as simple in their manners, yet so wide a-wake, and so condescending in their efforts to interest so young a visitor as I, that I always left their presence feeling that I had been somehow elevated in the scale of being, and was wiser and better than before the visit.

Their sister, Mrs. Frost, who lived in Philadelphia, and whose house was always our home when we visited that city, would often entertain us with anecdotes of Angelina's courage and unselfish devotion to duty, and I verily believe that the example of such a life thus spread out before my young and inquisitive mind, was of great service in imparting to me a love of truth, and a heroic determination to follow the dictates of duty at all hazard, and to live—as it has been my lot to live—a life of protest against debasing dogmas and shams of every description. The stand taken at that early day by these brave and noble sisters on the exciting subject of slavery, was sufficient to prove that they were composed of the stuff of which martyrs are made; and their beautiful lives stand out in bold relief as guiding stars to the weary reformer, ready to sink on account of the trials which beset his path at every step of his onward and upward way. Let us thank God, and take courage when we contemplate such lives as those of Sarah Grimké and her sister, Angelina Weld.

I attended this afternoon the Conference at Harvard Rooms. Just at present there is quite an excitement there, and this afternoon the room was very much crowded, many persons having to stand for want of seats. A lady, handsome, cultured, and a very fine speaker, has announced that she can perform, by sleight of hand, all the manifestations which occur in the presence of spiritual mediums, and even of our world renowned brother, Dr. Slade. It seemed to be expected that Dr. Slade and herself would test the matter this afternoon in presence of the audience. Dr. Slade was present, but the lady was not forthcoming.

The Doctor seems to be in good health, and speaks from the rostrum with great vigor, and with an honesty and candor that is quite delightful. I judge from the good audiences that attend all the meetings of the different societies, that the cause is prosperous. I heard Prof. Denton last Sunday on the Philosophy of Death, and you may imagine how I was thrilled and comforted. It was the first time I had heard him, but I hope it will not be the last. Praying that God and his good angels may give you strength to contend against error, and to do battle for the truth, I remain yours sincerely,

MARY DANA SHINDLER.

No. 40 Clinton Place, New York.

Scientific Basis of Spiritualism.

The Scientific Basis of Spiritualism, by Epes Sargent is unquestionably the ablest argument in favor of "Spiritualism" that has been made in this country. Whether or not it establishes a scientific basis for what many regard as a delusion or an imposition, there can be no doubt of the thoroughness with which the subject is treated here, or the ability and the information of the author of the book. Mr. Sargent began to study kindred phenomena to those of Spiritualism toward a half century ago. He experimented then in somnambulism and magnetism in a manner of which an interesting account is given, especially in Chapter VII where his own experience with Anna Cora Mowatt, the authoress and actress, is related. For many years he has been one of the most earnest advocates of Spiritualism, and during that time he has devoted a very large amount of time to the investigation of the subject. This book embodies the fruit of his researches. It is an argument fortified by all the proof that is accessible, and is presented in the clear and well-arranged style of a man of superior mental powers. It is no part of our purpose here to endorse or to refute the positions taken; but we can conscientiously commend the book to those in search of knowledge of the facts pertaining to Spiritualism as they exist in the minds of its supporters, and of the arguments on which belief in it is founded. They can find no more intelligent guide than Mr. Sargent, and no more comprehensive statement than appears in his book.—*Boston Evening Gazette, Nov. 20th*, 1880.

Lyman C. Howe, of Fredonia N. Y., writes: The JOURNAL is sure to rise above all enemies and lead the van in liberal journalism in this country. It is second to none in ability and leads all in the far reaching survey of spiritual science. I would sooner be without all other papers than the JOURNAL. Can you send me a few extra copies of of the number with Hudson Tuttle's "Out of the Marshlands into the Highlands." That article calls out many expressions of admiration, and many want it. Will it appear in pamphlet form? If so, set me down for 100 at least. I admire the vigor, honesty, frankness and glorious independence of Hudson Tuttle. I might differ from some of his ideas, but I like the free criticism and honest discussion his pen has evoked. Bro. Kiddle, too, has done himself honor by the gentle earnestness and scholarly dignity with which he defends his views and shows the world that he is neither a novice in Spiritualism nor a slave to church authority or popular cant. The resolute words and broad views of these great lights who adorn the JOURNAL with their lore, are a social tonic and spiritual stimulant that fills me with gladness and hope.

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Justice is the beginning of political equality, but brotherly love is the completion of it.—*Pythagoras.*

Advance the upright and set aside the crooked, then the people will submit. Advance the crooked and set aside the upright, and the people will not submit.—*Confucius.*

A king who is beloved of the gods honors every form of religious faith. He considers no gift or honor so much as increase in the substance of religion. The root of religion is to reverence one's own faith, and never to revile that of others.... The king's purpose is to increase the mercy, charity, truth, kindness, and piety of all mankind.—*King Asoka (Buddhist).*

He who lives pure in thought, free from malice, contented, leading a holy life, feeling tenderness for all creatures, speaking wisely and kindly, humble and sincere, has the Deity ever in his heart. The Eternal makes not his abode within the heart of that man who covets another's wealth, who injures living creatures, who speaks harshness or untruth, who is proud of his iniquity, whose mind is evil.—*Hindu (ancient).*

The serio comic ideas that enter the head of Sambo, when exercised on religious matters, causing anxiety perhaps to himself but laughter to the listener, were exemplified in the case of an "uncle" in Chester, S. C., who had been to a camp meeting, and returned greatly troubled about his sins. Perceiving him one day with a downcast look, his master asked him the cause. "Oh, Massa, I'm such a great sinner!" "But, Pete, you are foolish to take it so much to heart. You never see me troubled about my sins." "I know de reason, Massa; when you go out duck shooting, and kill one duck and wound another, don't you run after the wounded duck?" "Yes, Pete," and the master wondered what was coming next. "Well, Massa, dat is de way wid you and me: de debbil has got you shure; but, as he's not sure of me he chases dis chile all de time!"

One excellent speech of modern times was that of Emilio Castelar, the Republican patriot in the Spanish cortes in 1870, supporting Gen. Prim's constitutional proposal for complete religious toleration in the new Republic. Able and wily priests fought it, declaring that it was inspired by Atheists and Iconoclasts. Castelar overwhelmed them all in a torrent of eloquence. He drew upon all the vast resources of history to emphasize his plea that religious oppression should be forever banished from the soil of Spain, he pictured the vast charnel house which the land had been made by a priest-ridden monarchy; he pictured in most terribly varied colors the blighting effect of the oppression of Philip the Second. Then, as his auditors were held spell-bound with admiration he closed with this grand peroration: "Great is the religion of implacable justice, but greater is the religion of pardoning mercy. And I, in the name of that religion—I, in the name of the Gospel—appeal to you, legislators of Spain, to place in the front of your fundamental constitution, liberty, equality, fraternity with all mankind!"

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While producing this work of 482 pages, its author obviously read the darker pages of New England's earlier history in the light of Modern Spiritualism and found that in origin Witchcraft then and to-day's supermundane phenomena are the same; and found also that intervening Witchcraft historians, lacking or shutting off to-day's light, have unpoetic ed, or illogically used, a vast amount of important historic facts, and set before their readers erroneous conclusions as to who were the real authors of the barbaric doings they were describing.

Mr. Putnam, well known by our readers, (and, as stated in the book, a native of the parish in which Salem Witchcraft had its origin, and descended from actors then and there) in this interesting and instructive work has done much to disperse the dark clouds which have long hung over our forefathers, and not a little that exhibits erroneous shortcomings and misleadings by the historians, Hutchinson, Upham and others who follow their lead.

The author regards Salem as the *last* battle-field on which the Witchcraft *Devil* was supposed by his opponents to be in command. There he was met in direct, strenuous and victorious encounter by brave men who dared to act out their faith. That Devil was but a legitimate child of a false creed; the creed's barbarity became then revealed, and never since has such a *Devil* invaded any part of Christendom.

The work is worthy of general perusal.

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Translated from the German, with a Preface and Appendices, by

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Of Lincoln's Inn, London, England, Barrister-at-Law.

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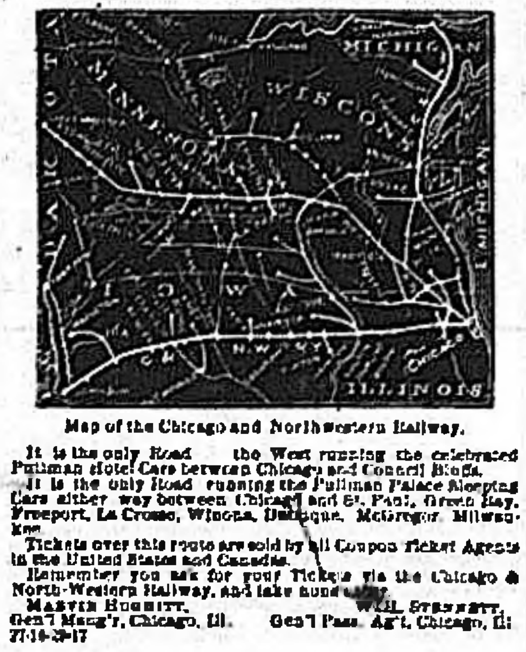

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A MAN

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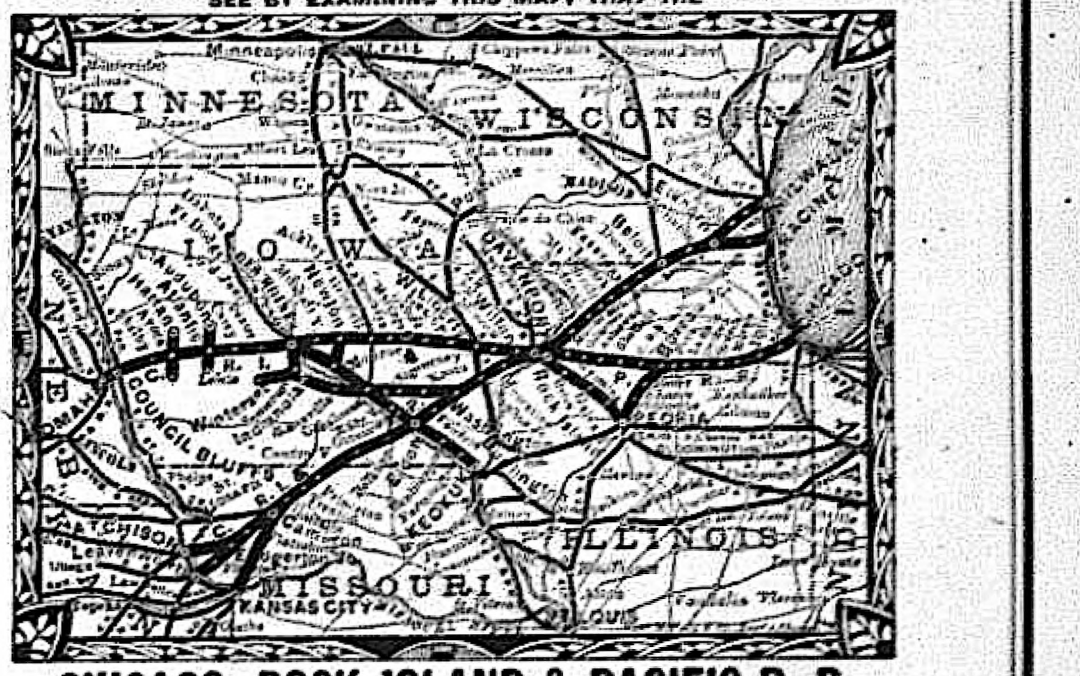

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Continued from First Page.

intellect, had bound them, with all Christendom, and invite the Christian world to read and interpret the Scriptures for themselves, was that which witnessed the revival of thought—mental activity, in Christian Europe, and sects became the order, where before had been that stagnation of intellect that was to the sectarianism, that followed, as death to life. Inquiry was stimulated, and the outcome has been the present status of thought in the civilized world, notwithstanding the evils that have followed in the train of religious dissensions, resulting from ignorance and the uncurbed human passions.

Sectarianism is already an accomplished fact in Spiritualism; and protests will avail little to prevent the outworking of a law that is as natural as that which makes one rose differ from another. We have "Harmonialists," Christian Spiritualists, anti Christian Spiritualists, and Spiritualists of widely divergent views on social questions and others more intimately connected with the revealed philosophy of Spiritualism. All these harmonize in the great central ideas, and thus form a united phalanx opposed to the old systems; and yet they compose branches or divisions corresponding to those of the Christian church; and they react, in a degree now, in their incipiency, like those sects. Inasmuch as Spiritualism or liberalism embodies the idea of freedom of conscience and unrestrained liberty of inquiry and belief, what can there be so objectionable in bodies of Spiritualists organizing around a nucleus—a set of principles which shall serve as a rallying point, a something to love and work for, that can be defined and acted upon in every-day life? What harm if "Christian Spiritualists persist in calling themselves such, and work up to their idea, or for others to discard this name, and follow out their distinctive ideas in their teachings and the names they adopt? The heavens do not fall although a Buchanan, a Kiddle, and others, preach under the banner of Christian Spiritualism, and a Davis and Tuttle under others, but the truth is served and humanity is blessed by being fed with such teachings as are fitted to the different classes of minds that are hungering for the bread of life.

In the natural world organisms are outgrown, and there is a succession from the lower to the higher to suit changing conditions. So in the moral world is there that succession in religious systems, creeds, schools of thought, etc., that indicate the status of intelligence, religious feeling and liberty. from age to age. The need of organized effort for attaining any end worthy of human endeavor can never be outgrown. It is the spirit of intolerance born of human selfishness, pride of opinion, ignorance, bigotry and priestly rule, together with such creeds as forbid the untrammeled use of the human faculties, that need to be left behind, and must be, as humanity progresses into the broader light and liberty the coming ages are to unfold.

Organization in a way to conserve all the elements that compose the great body of liberals, including Spiritualists, must be, it would seem, a dividing off into branches that can co-operate for general work, and yet hold, and work to distinctive views on minor points. These people do not forge iron creeds and bind them on with chains of steel and links of brass; but will wear the yoke of a belief or principle, so called, no longer than it fits; and so we shall see nature's method exemplified in the sectarianism of liberals, where a creed or plan of organization will be fostered no longer than it is a legitimate means of progress. The great vital principles of Spiritualism all Spiritualists will hold sacred, and these all will rally around, and the minor points of difference will serve as a spur to thought, to discussion, whose tendency with healthy minds will be to elicit truth. *Truth, truth, more truth, and everything subservient to truth,* will ever be the watchwords of progressive minds bearing the banner of liberalism the world over.

MARIA M. KING.

To the Editor of the Religio-Philosophical Journal:

I shall be compelled to be brief and less explicit than I could desire, as to the important suggestions of the editorial on organization of thoughtful, progressive people. In the first place, I agree with you fully, as to the necessity of an organization of the forces of the different classes of mind that harmonize, or that can be brought to harmonize in sentiment as to a fundamental plan of general improvement. I have long thought that organization is an important feature needed for practical reform from the errors incidental to past efforts, both ethical and social, particularly on the part of the representatives of our own school of thought. But I fear that, in your broad catholicity and liberality of sentiment, you have included elements of thought that cannot very well, or very consistently harmonize in any concerted plan of action. Your idea is grandly beautiful, humanitarian and fraternal; but I fear it is not practicable, as yet, in the present condition of the general mind. You have looked into your own heart, my brother, consulted your own freedom from mental bias, rather than the unfortunate disintegrated elements of thought too apparent among the different classes you have named; and have presented, undoubtedly, a plan of action exceedingly beautiful, and eminently worthy the highest commendation, in the abstract. But, alas! I fear, wholly impracticable for humanity, except in the line of its future possibilities. For instance, how could it be possible, as yet, in the general status of modern thinkers, for Felix Adler and Robt. Ingersoll to agree in any general plan for the inculcation of truth, with Hudson Tuttle and Andrew Jackson Davis, or how could either of the four be brought to harmonize in sentiment, as to the improvement of the race, with the school of thought represented by Moody and Hammond! Hence, I am fearful that the free rostrum which you suggest, would as yet, prove but a fruitful source of subsequent controversy, as well as the production of innumerable side issues, with all their disturbing sequences.

Instead of so broad and general a plan of harmonization as you suggest, among all classes of thinkers, would it not be more feasible to attempt in the first place, the organization and subsequent harmonization of our own people, upon some one or two fundamental propositions of our faith? Such, for instance, as a demonstrated continuance of life beyond the grave, and a future world of progress for the entire race,—leaving all other questions for after adoption or rejection, according to individual preference or development? Some such general organization among the millions of Spiritualists in our land, upon the basis of demonstrated truths, or upon a declaration of principles in some other form, devoid of course, of arbitrariness or bigotry—it seems, in my humble judgment, would be far more practicable in the beginning; and ultimately of incalculable advantage, through the force of precept and example, to all other schools of thought by which we are surrounded.

You have asked for my opinion; and I have given it briefly and freely, for what it is worth. Not, however, with a view to publication, unless you may think it best to publish all the opinions you may receive upon the subject of your inquiry.

THOMAS GALES FORSTER.

San Francisco, Cal.

MATERIALIZATIONS.

Malignant Spirits—All Human Souls not Immortal—Materializations in the Light.

A COMMUNICATION FROM TORONTO, ONT.

To the Editor of the Religio-Philosophical Journal:

Before relating the following most interesting and extraordinary materializations, in broad daylight, let me say that this medium and myself have sat alone together nine hundred and forty-two times during the last six years, for intercourse with our spirit friends in a material form, and that during all this time I have ever found him perfectly honest and conscientious in all his dealings with me in our investigations. Sometime I may give you a history of our early connection, and what caused me to take such an interest in one who, to me, was a perfect stranger. But to my task. During the latter part of last winter and all through the spring, we were very much annoyed by ignorant malignant spirits, who would come and personate the members of our own band, as they could not remain in the aura of those undeveloped influences. The first time they made their appearance was at my own house. We had just begun to have some music on the piano, Miss Pringle, the performer; when she vanished, immediately one of the folding doors opened slightly and closed again. At once I thought something was wrong, and so told the medium. I opened the door of the hall and also the window curtain, and lit up the room. Of course nothing was to be seen. We thought we would darken the room again and try to get an explanation from our friends. I closed the door of the hall once more, and pulled down the window blind, the medium standing by my side, having a chair in his hand ready to sit down. I hardly had darkened the window, when the chair in which I had been sitting, some fifteen feet from where I stood, came like lightning and crashed upon the floor at my feet, all broken into little pieces. At the same time the chair that the medium had hold of, was violently wrenched from him. He held on to it until the back gave way and was torn off. This was all done instantly; but before any more mischief was done, I had opened the curtain of the window and let in a strong flood of moonlight, which put a stop to any further destruction of furniture for that time.

For several months we were annoyed with such influences, so much so that if we dared to hold a séance, we had to see that there was nothing in the room that could be used for striking purposes. We put everything out but the chairs we sat upon. The explanation that Miss Fleetwood gave me of these disturbances, was as follows: "In every one hundred years, this earth is subjected to violent cyclones of magnetism, to which all spirits are subject, as we would be to hurricanes in our atmosphere; that there are millions of millions of undeveloped spirits who are still on the earth's surface, never having left it, and who live in groups together in out-of-the-way places, such as caves, etc., and that they being ignorant, and not knowing how to avoid these cyclones of power, they are swept along, and are perfectly terrified and bewildered, taking refuge in any place that will afford them shelter, and nothing seems to do that so well as where a medium is. In that case they are attracted by the light of the medium's surroundings; and these spirits are so low in scale of intellect, that they can't be taught anything, or reasoned with; they are more like inmates of an insane asylum than sensible creatures.

Miss Fleetwood says that her impression is, that such are not immortal; that she has not yet found any that were in the last cyclone, one hundred years ago, and that they are like the fruit dropping off the tree before being fully ripe; or, as she expresses it in another way, the spiritual part was not fully matured, and in consequence would wither away, and finally become part of the great ocean of spirit from which we were all individualized. This is her explanation of these strange spiritual beings.

In consequence of these obstructions to our dark séances, we had to sit in a half-darkened room, but even in this we were not safe, for these undeveloped spirits would throw whatever they could get hold of at us; so at last we had to relinquish our efforts, and all we could obtain in the way of communications, was by the raps, and even then we had to have private signals for each one of our band, so that we would not be cheated. During all this time Miss Fleetwood was experimenting in every way to determine how to counteract this baneful influence, and one day she told us, through the raps, to go into the sitting room and blind our eyes with our handkerchiefs, and she would try and come to us. We did so, the room being perfectly light at 4 o'clock P. M., in July last. We had scarcely had our eyes bandaged before Miss F. was there, had her hands on my head and talked as usual. I was very much overjoyed at this phase of spirit-power, and looked forward to a spiritual treat that I had been long in search of, viz., manifestations in the light, and I was not disappointed.

From this time forward our intercourse in the light became a fixed fact, and the power of the band increased most wonderfully. No matter how light the room was, all we had to do was to close our eyes with a bandage, and our friends would commence tapping on our heads before we were done tying on the same. But I still wanted more. One day while blindfolded, and talking with Miss F., I asked her the reason why this condition was required, and she said that the magnetic rays from our eyes dissipated the substance with which they clothed themselves; and further, that if it was not for the emanation from our eyes, they would be visible in spirit-form to us. "Now," said she, "I am going to try if I can bear your eyes upon me; if I find that I cannot, you shut your eyes when I tell you to do so. I am now going to take off your bandage, and will try to tie it on again." So saying, she came to me and untied my handkerchief, and then I saw this beautiful angelic being in all of her glorious splendor, in broad daylight, her garments shimmering with their own inherent brightness. She stood in this manner, holding the handkerchief in both her hands, ready to apply it again around my head. She advanced to do so, and had just enough power to put it around my head, but not to tie it, and it fell on my knees, and she instantly disappeared. Since this time we have had no difficulty with the others I have mentioned. Miss F. says they cannot annoy us in the light.

In the latter part of last August, in conversation with Miss F., she said that the band would like to try to come to us in the forest, the next Sunday morning, if the weather was fine and we would give them an opportunity. Of course we gladly consented, and on the day appointed, we went forth joyfully to meet our spirit friends in the grove. It was a glorious bright morning, about 10 A. M., when we found ourselves seated under a second-growth dogwood tree, in a thick growth of different kinds of timber. This dogwood had eleven different branches, all growing from the same root.

The medium sat on one side and I on the other, of this bush; one of its limbs passed just across my knees, and stretched out in that direction for, say, twenty feet. Seated in this manner, the bright rays of the sun glancing down through the trees—all nature hushed on this Sabbath morn—no more fit time for intercourse with our angelic friends, and we had not long to wait. We had not been sitting longer than ten minutes, when I felt a touch on my left hand; at the same time Miss F. whispered, "Be patient until I get more power." Soon she came again, and raising one part of my bandage so that I could see her—there, indeed, she was, more glorious, if possible, than ever I saw her before. The sunlight through the trees, as it glistened upon her garments, made her look like (as indeed she was) a being of most wonderful beauty. Nothing in this life, either seen or imagined, could compare with the loveliness of that darling spirit. She afterwards went around to the medium, and showed herself to him. We were both so overwhelmed with joy, surprise, awe and veneration, that we were like persons suddenly blinded by a flash of lightning, so we retired from the grove with a wish expressed by Miss F., that we should visit it the next Sunday at the same time and place. Of course we counted the hours until the time arrived. We were again blessed with a beautiful morning, and soon we were seated in the same places we each occupied at the first time. We had not long to wait; Miss F. came and talked with us; then my son, and then a young Indian girl, who was the only one fully materialized. I mentioned that one of the branches of this bush or tree crossed over my knees some twenty feet to my left, and was the furthest one from the medium. Suddenly I felt this branch sway up and down, as if some one was swinging upon its extreme end. I first thought it might be the medium and asked him if it was. He said not. It was not him, for where he was sitting, he could not reach this branch.

While we were talking about this matter, Ocelena, the Indian maiden, called to me from the further end of the branch, saying that it was herself who was swinging on it, and to prove that such was the case, she said that she would break off a small twig, and leave it hanging in its place. This we found was done, and it is hanging there still. Miss F. at this time said that we, this morning, should sit at my house, when the members of the band would be better able to show themselves than in the grove, as they could not connect the material so well this morning as the last time we were there. Well, we did so, and upon taking our seats, blindfolded as usual, in my reading room (the sun streaming into the window, bright and warm), I had not tied my bandage before Miss F. was by me, with her hands upon my head, talking to me. Soon she had power to raise my handkerchief off of my eyes so that I might see her and the medium. I saw Miss Fleetwood standing by the medium; we both saw her at the same time. She was clothed as usual in a glorious shimmering white dress and a coronet of flowers was on her head. This time we saw Mr. Fleetwood, (Miss F.'s father) Dr. Hunter, (formerly of Hamilton, Ont.) my son Claud, Ocelena, Miss M. Dudley, Miss E. Pringle and Miss Lockhart; we beheld all of them in this bright sunlight. They all belong to our band.

While it was a bright moonlight, Miss Fleetwood was desirous to try and materialize in that light. To please her and ourselves, one night about ten, we took our places in my yard, a nice retired little spot, all surrounded by a high fence, and around this a bed of flowers and vines of one kind and another. There were among the rest some tall castor bean plants, with very wide large leaves. Well, we took our places under some of these plants, entirely in the shade, the bright moon lighting everything in front of us, and all around upon the grass and flowers. Presently Miss F. came and without any diffidence pulled up the bandage on my eyes and there I saw her more beautiful than ever. She told me that the moonlight was easier to materialize in than the sunlight. After talking some time she left, and Ocelena came. She was dressed in a Indian garb, but rich and resplendent, all covered with what appeared to be diamonds that sparkled in the moonlight most beautifully. Then my daughter came, pulled up my bandage so that I might see her perfectly; she turned her face to the moon so that the light of it would fall upon it more perfectly, and then threw herself into my arms, all glorious as she was, saying, "Now, father, it is I, your loved one." Then her brother Claud came, showed himself plainly so there could be no mistaking him. After Claud, D. Hunter came and showed himself perfectly. He even turned his head to the light so that I could see his face, and when speaking to me in this posture, I noticed his teeth. He had two large broad front teeth in his upper jaw; these I plainly saw.

I forgot to mention that this yard in which we were sitting, led into my garden through a gate. While talking to one of our friends, we heard an unearthly sound from the garden. I told the medium that I was afraid it was some of our other friends, coming to disturb us. Mary Dudley then said, "It is none of them, but is Forest Lily, an Indian girl that belongs to our band." The gate I mentioned is covered over with creeping plants, etc., so that you can't pass through it without rustling against them. While Miss Dudley was talking, we heard the rustling at the gate; then like one running on the grass to us, when Lily herself spoke, saying that it was indeed herself and that she was often in the garden and wondered why she was unseen by me and others. All this time the medium was sitting by my side.

As this communication is getting rather long, let me say that in glaring gaslight in my own home, with no chance of deception whatever, I have seen my spirit friends and children in the same manner I have explained to you. I have as far as possible given you a plain, truthful account of my intercourse with the unseen ones in the light without any cabinet or other contrivance, but plainly sitting by the medium, no others present.

R. ARNOLD

We have on hand a fresh supply of the Games of Avilude, price 50 cents; Snaps, 25 cents, and Totem, 20 cents. They will amuse both the young and old, and should be in the homes of all, these long winter evenings. They are also an appropriate Christmas present.

"Practical Instructions in Animal Magnetism," by J. P. F. Deleuze, translated by T. C. Hartshorn. A most comprehensive and valuable work, covering the subject fully. Price $2.00; for sale at this office.

We now have for sale the "Experiences, of Samuel Bowles, (late editor of the Springfield, Mass., *Republican*) in Spirit-life, or Life as he now Sees it from a Spiritual Standpoint." It is a valuable production, and cannot fail to interest those who read it. Price 20 cents.

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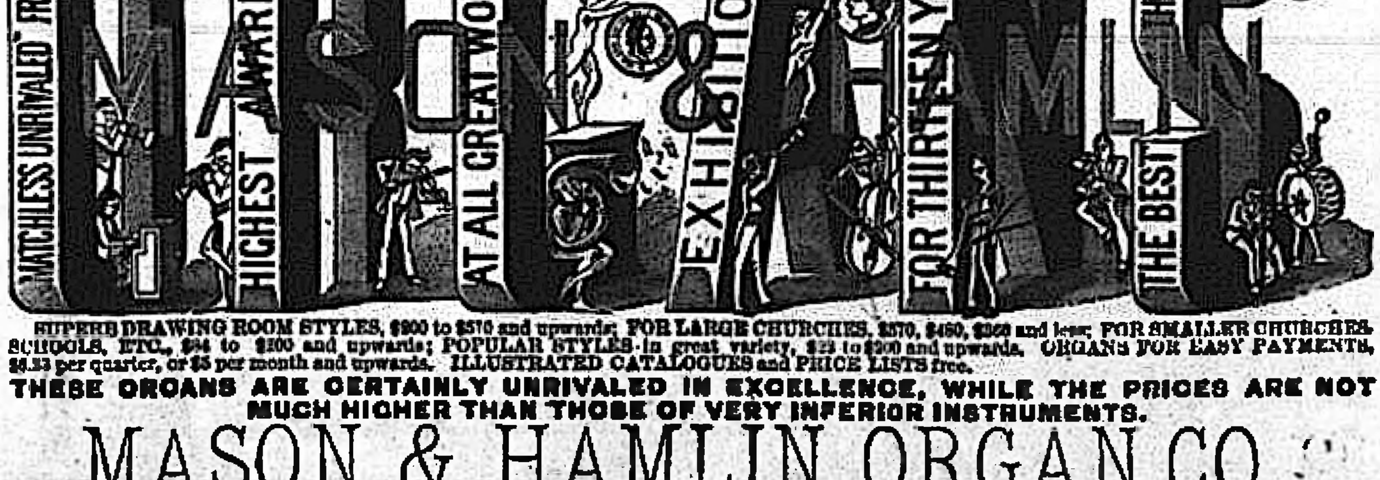

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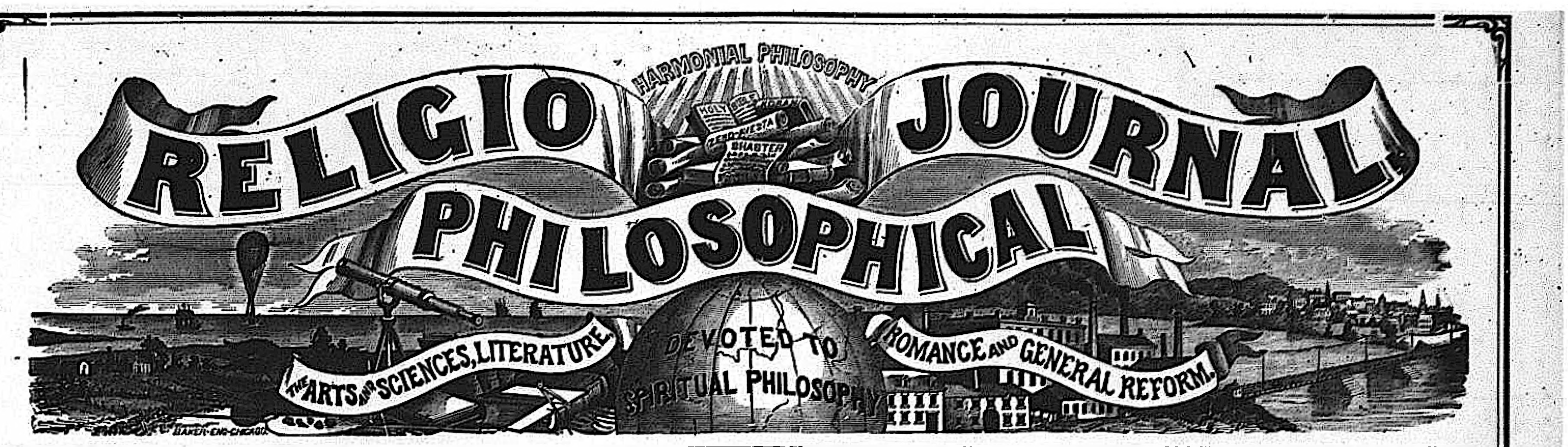

RELIGIO-PHILOSOPHICAL JOURNAL

DEVOTED TO SPIRITUAL PHILOSOPHY, THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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Written for the Religio-Philosophical Journal.

Gloria in Excelsis.

BY MRS. F. O. HYZER.

[To the Editor of the Religio-Philosophical Journal: Enclosed you will find the response to your desire for a Christmas poem from my inspirations. I trust it will meet your approbation, for I think you quite equal to the work of following the streams of eternal truth through their symbolical and metaphorical channels. I only wish that we had a greater proportion of those clear-sighted thought-readers, who can trace the spirit through the world to those who in the blindness of prejudice and cowardice, see tyranny, despotism and Jesuitical menace in every expression which truth gives in vindication and interpretation of her inspirations to the past. The JOURNAL grows better, it seems to me, with every weekly unfoldment. Long may it live and prosper in the beautiful service of intellectual and spiritual education.
Baltimore, Md.]

Gloria, GLORIA IN EXCELSIS!
Never to our earth was born
Since she held her stellar orbit,
Such a royal Christmas morn.

With each measure of her circles
Round the splendors of the Sun,
Some new glory ever crowns her,
From the CENTRAL THREE IN ONE.

GLORIA, GLORIA IN EXCELSIS!
O'er the harp of Nature swells—
Up the heights of all the heavens,
Down the depths of all the hells.

High and clear the pure soprano,
Deep and rich the rolling bass,
Sweeps through every scale of matter,
State or kingdom, tribe or race.

Since from off the glowing altars,
Of the Sun our planet came,
Till within the manger cradle,
Love-redeeming rose to flame,

Every measure of the anthem
Can my reverent heart repeat,
Till by Cedron's moon-lit waters,
I can hear its numbers beat,

In the tearful soul-appealing
Of the love inspired one,
Father, let the cup pass from me,
Yet Thy will not mine be done.

Not one chord is jarr'd or broken
By the Cross, the spear or rod,
Though the flesh divinely human,
Trembles 'neath the will of God.

Through the agony and triumph,
Riseth still the sacred strain,
GLORIA, GLORIA IN EXCELSIS!
Till the vail is rent in twain.

And the spirit-fire eternal
From the tomb its seals hath riven,
And the truth of resurrection
Unto human sense is given.

"Touch me not—I've not ascended,"
Sealed God's covenant with earth,
That from her maternal bosom,
LOVE, the SAVIOR, should have birth.

When our "gone-before" embrace us
In their yearning love again,
Wearing forms of earthly substance,
Every link within the chain

Of the first and second coming,
Of our Christ is found complete,
And the clasps of Love redemptive,
Round our mother-planet meet.

GLORIA, GLORIA IN EXCELSIS!
Angel hosts enraptured sing,
Earth again hath seen her Savior,
Matter's Sovereign Lord and King.

TRUTH AND PEACE.

A Spirit Message for the Times.

BY W. STAINTON-MOSES, M. A. (OXON.)

To the Editor of the Religio-Philosophical Journal:

It has been usual for me to receive from a spirit who has taught me of spiritual things ever since my eyes have been open to discern them, words of consolation, instruction, or warning as they may be needed. These have usually been conveyed by means of automatic writing, and some of the teachings so given have been, I am thankful to know, of service to others beside myself. Most, however, have been addressed to my private needs, and it would be egotism to print them. The last ten years, during which they have been given have been years of stern spiritual trial with me; they have been years during which the old has been been rooted up, the ground, that was full of weeds and traversed by many a beaten path, has been torn up, harrowed, broken for future tillage, and prepared for the reception of new seed. So the teachings have dealt with the passing frame of mind, produced in me by these harrowings and uprootings of old faiths and prejudices. They have necessarily been of private application to a large extent, though much in them has suited the needs of others who like me, have been undergoing discipline and development.

Of late years these teachings have taken a wider scope, and one less personal to myself, warning me, some five years since, that a period of discord, disturbance, and universal unrest was coming on the world, to culminate in this and next year, they bade me observe the signs of the times and gain from the discipline to be found in the coming struggle a further development and growth. This was almost the only prediction ever made to me. The wise spirits with whom I have had to do, though they could, indeed see further than we can, though their horizon is wider and their knowledge more extended, yet have never arrogated to themselves any power higher than that conferred by such extended opportunities. This particular insight into the future was given, I do not doubt for beneficent purposes of instruction and most marvellously has the production been fulfilled. For are not well nigh all things under heaven undergoing disturbance? Is there not in the very air a feeling of unrest, a discordant murmur, a brooding spirit of fitful change, which to a sensitive is distressing and terrible to endure. The world dimly feels that it is going through a crisis. War and convulsions in politics, theology, aye, in the very earth itself as well as in the nations that inhabit it, perforce attract attention. The world sees that great events are going on, and that mighty minds are moulding the destinies of present generations, and making history for the future. Within the ranks of Spiritualism the same unrest prevails. It is a time of sifting and trying, a period when "the old order changeth giving place to new." It seems impossible to maintain even external agreement; it is perhaps undesirable to seek it. For spirit is at work among us leading us to take hold on the facts that the past thirty years have given us, and to assimilate them and take home their issues to our lives. Such a time was that which followed the removal of the founder of Christianity from this earth. Men had not seen how far his teaching reached; they had not understood him except superficially, and so they had to learn when he was gone. They learned, as men learn best, in the hard school of discipline persecution and trial. It seems to me that this is akin to what is happening to us now.

In this frame of mind, which I have endeavored to depict so that my teachings may be intelligible, I passed into the interior state and was conscious of the presence of my teacher. In my vision I saw and heard with spiritually quickened senses, but all was as real to me as any event of my bodily life. Some such conversation as this ensued.

You are much absent now, and the times are troubled. I need you more; I feel the ceaseless unrest terribly.

T. No, we have not been absent; only since the times *are* troublous, and the adversaries have power upon your earth, we have advised that you do not seek open communion with us. You are best at rest, such as can be had.

That is little enough: One yearns for peace.

T. There is no peace in this age; there will be none till the truth has been born into the world, and the birth-pangs are over. You may see all round you evidences of the truth we long since told you, and though the cry for peace is taking to the superficial mind, remember that it is after all only a parrot cry, unless the peace comes after reception of truth. That is the only peace that is really desirable, or that you should strive for. In such a time as this, it is truth rather than peace that should be on men's tongues. It was so, in the days of the Christ. He brought "not peace but a sword." And so it is now. You will have discord till truth prevails; and to cry for peace when you should be fighting for the truth, is but to play the coward. Everything in its place. Truth first, peace afterwards, and as its consequence.

But these constant dissensions are so unspiritual.

T. We see no constant dissension; only the inevitable friction that must attend the fashioning of new truth in a manner suited to such an age as this. You might as reasonably complain of the noise of a great factory. It is necessary and unavoidable. We tell you this is a time of sifting, and there is much rubbish that must be got rid of. Various methods will be used, and it is vain for you to cry peace, peace, when there is no peace; and when there should be none till truth prevails.

Then we are to have another year of unrest?

T. We have told you before. It is the culminating point. They that endure unto the end will find their reward in the peace which comes in its fitting time. But the end is not yet.

I can see that what you say is true, but it is a truth that many of us find it hard to bear. Many will faint by the way.

T. Yes. It is the sifting out of which we have told you.

Much more was said, but this I have put down as I remember it, because it seems to me to strike the key note of the coming year. It will not be a year of peace; it need not, for all that, be one of less progress. Ideas, in themselves wrong, and mischievous in their effect, have to be combatted; and to seek peace with them and their propagators, to cry for universal toleration even of a lie, to hide the head and see no wrong in anything, this is the very crucial danger of the hour. There is evil, plenty of it, all around us, and they who make truce with it are no friends of truth. There is a namby-pamby cry in the mouths of some timid souls, who are of the peace-at-any-price party, which is misleading and dangerous. There are times when peace may be so little desirable that it may be a cowardly paltering with that which, so tolerated, will eat out all true progress, and reduce us to a crab-like process of retrogression. This, however, is temporary, and if we are true to ourselves and to our deposit of truth, all will be well.

London, December, 1880.

Exorcising the Devil.

BY A. B. FRENCH.

To the Editor of the Religio-Philosophical Journal:

Many years ago the writer received a very imperative invitation to go to Norwalk, O., and act as special second for Dr. M. Henry Houghton, who had arranged to debate with Elder Miles Grant for five evenings, a question in substance as follows:

"RESOLVED, That the phenomena of modern Spiritualism are the work of the Devil."

He knew Dr. Houghton was a young man and that the name of Elder Miles Grant had become to Spiritualists what Saul of Tarsus was to the primitive Christians before his conversion.

As an act of personal friendship, and also having an intense desire, when Spiritualism was buried, to be a visible mourner at the funeral, he accepted the invitation. The debate opened in due time in Whittelsey Hall (the largest in the village), according to arrangement. Rev. Mr. Stedson acted as special second for Elder Grant. This invincible "soul sleeper" opened with an air of evident heroism. He had Bible quotations and references collected by the yard, all of which he had used on Spiritualists many times before. Dr. Houghton followed the "plumed knight" of the church, with a zeal and ability his most enthusiastic friends had not anticipated, and the public pulse ran so high that the hall was filled to its utmost capacity. Elder Grant had not failed to notice all our manifold sins, both of omission and commission, and charged them home as the fruit of the demons who obsessed us. His last speech for the third evening was especially caustic and severe. He had rolled hell's ponderous gates ajar, and shown the audience a legion of demons, dark and damned, going forth scattering moral and religious leprosy in society. Dr. Houghton arose to reply. He walked across the rostrum very near to Elder Grant and said, "Jesus told his disciples what signs should follow them that believe; in his name they should cast out devils, etc., etc. Now, sir, I have a devil who often controls me. You claim to believe. I will let this devil control me now. If you will cast him out, I will yield the question in this debate. If you fail to cast him out you shall yield the question. *Dare you accept the proposition?*"

A strange shudder could readily be seen on the brow of this great Goliah. There was no refuge in briefs. A question was before the house not anticipated in his notes; silence reigned supreme, and hundreds of eager eyes were fastened on this theological gladiator. It was a direct proposition, and no time for debate. Dr. Houghton stood with his hands calmly folded, waiting the reply. Elder Grant arose with a saintly air and solemnity unknown even to the clergy (except when they solemnize a doubtful marriage, or baptize a convert likely to backslide with the first change in the weather), and said:

"In the name of God I will."

Dr. Houghton then appealed to the moderator to see that no personal injury was done to him, and sat down to be entranced. Elder Grant watched every quiver of his muscles with a deeper interest than any of the silent and eager spectators who filled the hall. Why should he not? He had preached many years, and in his sermons and debates he exhibited a thorough knowledge of the devil. Now he was to have a formal encounter with his satanic majesty. He may have thought how he drew down a third part of the stars. He may have been wondering that, if he succeeded in casting him out, what he would do with him. Unfortunately there were no swine near; and if there had been, there was no sea in which to drown them. At all events he was just now billed for a play; the curtain had arisen; he had neither learned his part, nor yet secured a prompter.

Dr. Houghton was soon entranced, and informed him that he was ready. With impressive solemnity Elder Grant asked him if he believed in Jesus Christ, and received an affirmative reply. Elder Grant, not to be baffled thus, asked him if he believed that he was begotten according to the Scripture narrative. The spirit very meekly told him that he did not know—he was not there. A few more questions followed. Then Elder Grant knit down his eyebrows, and assuming an attitude equal to his great work, said:

"In the name of the Lord Jesus Christ, I command you to leave."

The spirit very promptly told him he would not. Elder Grant continued for a long time to command him to depart. At last seeing his efforts were fruitless, he acknowledged his failure. Elder Stedson admitted to the audience that he believed Dr. Houghton was entranced. The audience departed in great confusion. Many of the ungodly were to be heard congratulating each other on the success of the devil.

Elder Grant preached the two successive evenings, but his audience was small, and on the Sunday evening following, with a few of his friends, he came to the Court House, which was crowded to the utmost, to hear the writer pay his especial compliments to Adventism. The writer has not seen Elder Grant, or heard of his public encounter with a Spiritualist since. He is very sanguine, however, whatever promise the Scriptures may make to the believer, that the Elder will never attempt to exorcise another devil.

Clyde, O.

Radicalism.

BY B. F. UNDERWOOD.

To the Editor of the Religio-Philosophical Journal:

Some one having said, "Where liberty is, there is my country," Paine observed, "Where liberty is *not*, there is my country and thither I hasten that I may help to establish it." In this expression we have the very essence of radicalism, which is discontent caused by a perception of error and wrong, and a desire to remove them. It glows in the words of Jesus, in the writings of Luther, in the criticisms of Voltaire, in the novels of Rosseau; in the poetry of Goethe, Shelley and Burns; in the philippics of Junius; in the treatises of Darwin and Haeckel; in the addresses of Huxley and Tyndall; in the speeches and essays of Davis, Tuttle and Denton.

A world in which improvement is possible, in which there are evils to be removed, wrongs to be righted, reforms to be accomplished, is one of the conditions of radicalism. A radical could never be happy in an orthodox heaven, for tendencies that have been developed through centuries and are important parts of his intellectual and moral nature, would have no field for their activity. Hell would be a more fit place for him, for there he might find work in trying to extinguish the flames, and laboring to make the place more tolerable for himself and others. Discoverers, inventors, reformers are necessarily radicals.

Radicals are not confined to any one class. Canon Farar, Dean Stanley, and Robertson Smith represent a radical element in the orthodox churches. Swing and Thomas have the radical spirit. Miner, the Universalist, represents the conservative tendencies. Indeed, Universalism, once represented by radical minds, is more conservative to-day than the Congregational and Methodist churches. The radical element has been eliminated from the former, and its progressive spirit is now perpetuated among the different classes of liberal thinkers.

But there are Materialists and Spiritualists to-day, in whom Conservatism predominates; who have become stereotyped and unable to assimilate a new idea or to adjust themselves to new conditions. To them the scientific discoveries and methods of our best minds are without value. They have become rigid and unprogressive.

A radical disposition does not necessarily imply radical thought or action. A man may love liberty, yet lack the knowledge necessary to secure it for himself or others. So he may have the spirit and yet lack the principles of radicalism. Radical means root. A true radical seeks for fundamental principles, for bottom facts, for the bed-rock foundation. As a thinker he is profound and thorough; as a practical reformer he works for changes that are practicable and will effect the results desired. Extreme concentration of thought upon one work may tend to narrowness. Some men, like some rivers, are broad as well as deep, but the intensity of thought induced by great and prolonged devotion to one reform, must diminish the expenditures of mental force in other directions. John Stuart Mill and Herbert Spencer may be named among radicals of great breadth as well as of great depth of thought.

The most radical minds are usually the most quiet in their methods. "Still water run deep." Rant is sometimes taken for radicalism, but only by the ignorant. Fierce denunciations of the doctrine of hell-fire when nobody believes in it, is no indication of radical thought. Nor is the adoption of every new theory that is advanced, or adhesion to every wild project that is put forward, evidence of radicalism.

Radicalism gave us the Protestant reformation, the Copernican theory, the art of printing, a Republic in North America. It abolished persecution for the imaginary crime of witchcraft, disestablished the English church in Ireland, extended the franchise in England, and substituted the ministry of Gladstone for that of Disraeli. It substituted a Republic in France for Bonapartism, wrested Rome from the temporal power of the Pope, and inaugurated the liberal policy of Victor Emmanuel. It has promoted temperance, elevated women, modified theology, destroyed superstition and advanced science. It is constantly adding to the achievements of the human mind and multiplying the comforts and elegancies of life.

Yet conservatism has its uses. It is well that the masses are slow to change their convictions. This insures the continuance of institutions that should be maintained, and the permanance of reforms when once established. It is well that radicalism predominates with the minority; that conservatism is the spirit and the principle of the majority. Radicalism says:

> "There is nothing so good as the new,
> There is nothing so poor as the old:
> Better the morning's silvery dew
> Than the evening's river of gold,
> Better a thousand fold."

Thorndike, Mass., Dec. 1880.

Soul Memories.

BY MRS. H. N. G. BUTTS.

As the "Holidays" are near at hand, may I not pen a few thoughts that perchance will interest your many readers. As I sit alone to-night, in my comfortable home, I am thinking of the dear friends, of long ago, whose loving presence was more than a sacred benediction. Now their smile greets us no more, and we long to hear again voices that were music to our ears, and often listen for the footsteps that once caused our hearts to beat quicker at their approach. The power of human love! who can fathom its depths, or tell whence it comes, or whither it goeth? What would poor humanity be, were it not for the love which encircles it in its fraternal arms, even when it has wandered far away from its Father's house?

The human heart will always yearn for the companionship of the dear departed. It cannot be that our heavenly Father has created within us great soul-longings, without a responsive love-beat, echoing in answer to ours. God would not have so constructed our souls that we could not refrain from loving the beautiful and the true, and then dash from us forever the chalice of joy he had presented to our lips.

The heart's question is now, as it ever has been, "Can the dear departed come back to us?" These heart questions cannot be silenced. They come as spontaneously as the fragrance of summer flowers. Love, the great positive principle of the human soul, is ever reaching into the far-off future, seeking to bring back the memories of those whose feet have ascended the mountain heights of beauty and repose. To the mourner's heart in its sacred stillness, to the lone child of penury and want, to the self-sacrificing martyr, there sometimes come great waves of thought, freighted with love and tender recollections, and the soul in that inspired hour *knows* that *love* is immortal.

Toiling and weary humanity, look upward! The great love-song of the soul's redemption is being chanted by celestial angels, and the smallest pebble dropped upon the ocean of love, will expand its circles until its faintest ripple is heard and felt in the humblest soul.

Hopedale, Vine Cottage.

Resolutions of Respect.

At the regular session of the Cleveland Children's Progressive Lyceum, last Sunday, the following resolutions were adopted:

Whereas, In accordance with natural and immutable law, our brother, friend and co-worker, William B. Archer, has passed to spirit-life, from Cleveland, Ohio, be it therefore

Resolved, That we as a society of which he was a member tender our sincere condolence to the sorrowing parents and relatives in their bereavement, and assure them we share (more than words can tell) their grief at his premature departure. His loss will be sadly felt socially, and as an active worker in our cause, he being ever ready to lend a willing hand wherever he could do the most good. He had splendid mediumistic qualities. Most of all will his loss be felt by one of the fondest of mothers, whose idol and constant companion he was. But

> "While mourning his absence in vain,
> Remember bright spirits are near."

Let us not forget the separation is but temporary, and draw consolation from our beautiful philosophy that declares:

> "There are no dead—the living are the only dead.
> The dead live on, never more to die,
> And often when we mourn them fled,
> They never were so nigh."

Resolved, That a copy of these resolutions be presented to the family.

Written for the Religio-Philosophical Journal.

Rhymes for Christmas.

BY J. O. JACKSON.

What can we send your Yule-tide sheaf,
"Bright and attractive," "short and sweet?"
As sparkling as the morning ray,
Caught by the Frost King in their play,
"Diversified" with "humorous scene,"
"Experience precious" in between—
Words "cheerful, hopeful," fit to send
The wide world o'er to JOURNAL'S friend?

Our words are numbered for the page;
No chance to show our verbiage;
But, cramped, our Muse her waist must lace
And check her wild, too roving pace.
Ah, friend! the lesson you have set
In willing spirit shall be met,
And may good powers our thoughts inspire,
To fill the measure you require.

The Mass of Christ! No one can tell
What time the marv'lous birth befel;
Not e'en the year—far less the day—
The infant in the manger lay!
No one can tell! then why shall we,
Plant gay and green our Christmas-tree?
And join the merry rout and call
That claims a joy for one and all?

Is it because old Constantine,
Three centuries thence, proclaimed Divine,
The man, whose death is held alone,
Sufficient to all sins atone?
Or is it that, on days the same,
The ancient heathen Saviors came?
Mythra of Persia—Chaldea's Chris,
Prometheus, Ixion, Adonis,
Krishna of India, Buddha great,
Old mythic Saviors, incarnate—
All born on that Solstitial time
The sun begins its northward climb;
And popish masses aye proclaim
Old Pagan rites in Jesus's name?

Nay! we would rather hail the birth
Of rising Sol to bless the Earth;
Renew again the laughing hours
And usher in the bloom of flowers,
Dispense once more the powers divine
That from his rays of glory shine,
With vital currents quickened flow,
Awakening life to Summer's glow.

Or we would greet the passing year
And waive adieu with smile and tear;
A smile for all its labors done;
For all its victories nobly won;
Yes! e'en for uncrowned efforts made,
And for each folly's fleeting shade;
A tear for all its pleasures past—
For joys that did not—could not last!
For friends whose faces—once so near—
Now brighten in a higher sphere,
And only greet this earthly scene,
With "Angel visits....*far* between.

What joy to know, for every one
Departing thus—their labors done—
Dear friends of Earth—through falling tears
We see them, friends in heavenly spheres.
How blessed are they whose "sunset sky"
Is darkened by no wail or sigh;
Whose sundered links, here rusting old,
There brighten forth to links of gold.
Then shall we not accept the day?
Aside our every burden lay;
Re-line with silver every cloud;
Join in with childish laughter loud,
And watch, or share the childish play
That helps to drive "dull care away!"

Why need we fret or spoil our mirth
For all the varied ills of earth?
What though abounds the bigot's rage,
To darken life on ev'ry page?
What though around us, we behold
Crushed subjects to the reign of gold?
What though proud science, from the schools,
Come dressed in rags with cap of fools?
This counsel "sweet" from realms of love
Comes flowing in our choice to prove;
"Be cheery, hopeful; do your best;
To heavenly powers submit the rest;"
"For all who daily strive to do
The duty opening to the view—
For each who earnest labor gives
Truth the redeemer ever lives."

What recks it if they scorn our faith;
Or what besotted folly saith?
Let "Youmans" charge and "Lancaster;"
We yield no inch in craven fear;
Let Carpenter lame logic chop,
The truth may reach him, drop by drop;
Let long eared Beard his "expert" show,
We see what he can never know—
Nor such as he—howe'er they wink,
Until a deeper draught they drink.

Let wordy Cook his coarseness preach;
He's fallen quite beyond our reach.
E'en if friend Hoag's words prove sooth,
We'll work and wait for conquering Truth;
Or should "Mo Shipton's" guesses hit,
In —81 the old earth split,
We'll watch our chance, where'er we're hurled,
And land upon some braver world;
Our earthly bodies crushed and torn,
We'll wear our new ones—spirit born;
Nor fear amid the general smash,
But "Astral forms" will stand the crash.

So here we have our lesson read;
(Good friends don't chide for too much said!)
Be one day brave what e'er takes place;
With faith and trust in heavenly grace
Fly out your flag on Truth's great name
And feast on Turkey all the same.

"Deluded Spiritualists."

BY EPES SARGENT.

[New York Independent.]

My attention has been called to an article in the *Independent* of Nov. 18th, entitled "Every Medium a Fraud." In it the writer gives some account of a so-called "exposure" of Spiritualism at the Tremont Temple, Boston, Nov. 8th, in which the dominant figure was the Rev. A. A. Waite, otherwise known as Elder Waite. For the last six months he has been giving what he calls "Chalk Talks About Jesus," at times in the smaller towns, such as Haverhill, near Boston. As he intersperses these "talks" with certain gymnastic and conjuring exhibitions, said to be exposures or exact imitations of the *modus operandi* by which so-called spiritual phenomena are produced, his pious purpose would seem to be to win souls for the Church by holding out the prospect of fun.

As the writer seems to be thoroughly sincere and as he refers to the Rev. Joseph Cook, who witnessed certain decisive phenomena in my library (March 13th, 1880) as having been "*entrapped* into a *quasi* recognition of spiritualistic miracles," I feel constrained to call upon Dr. Washburn for some further information. The "*quasi* recognition" was the wholly spontaneous drawing up of a paper, at my table, by Mr. Cook, and unexpectedly to me, in which he and four other witnesses, of whom I was one, declare, under their names, in reference to what took place as follows: "We cannot apply to these facts any theory of fraud, and we do not see how the writing can be explained, unless matter in the slate-pencil was moved without contact."

Concerning this phenomenon of direct writing, which is absolutely without flaw and free from every element of doubt, if Mr. Waite, or any other man, says he can produce it by trick or illusion in the same way that it is medially produced, then he is either under an hallucination more serious than any he affects to deplore or, to put it plainly, he is guilty of a mere bravado.

The essential point is: "What are the conditions which make direct writing a scientific certainty?" If, as your correspondent says, "Mr. Waite privately performed all those marvels for the benefit of his clerical associates, to satisfy them that Mr. Cook had been deceived," then Mr. Waite has got to do this one thing: he has got to allow you, me, or any one to satisfy ourselves (1) that we hold in our hands two perfectly clean, fresh slates—not trick-slates, not slates which he has ever manipulated; but slates of our own choosing and cleaning, placed by us one on the other, and having between them a bit of our own slate-pencil. He is then (2) to stand off from us, in our own room, in broad daylight, fifteen feet, with only persons of our own selection present, and, without once touching the slates or even looking at the inside surfaces after we have cleaned and closed them, he is to allow us to place those slates on a table twenty two feet distant from him. The sound of writing is then (3) to be heard. I am to take and uncover those slates, before he has touched them or even left his distant position, (4) and I am to find on one of the surfaces (5) intelligent writing, signed with the name of some near relative. This was what Watkins did in my presence, subsequently to the sitting with Mr. Cook. But at the sitting with Mr. Cook the proofs of direct writing by an unknown force were equally assuring and the conditions were really free from reasonable question.

Two eminent German "conjurors"—Bellachini and Jacobs—utterly repudiate the theory of fraud in this phenomenon of direct writing. They say that to refer it to prestidigitation is impossible. Where is there a chance for it, when neither hands nor confederates are used? Another proof lies in the fact that the medium is utterly incapable of reproducing the phenomena at his own pleasure. He must stand, and wait, and hope; and, when the phenomena come, he cannot tell *how* they are effected. This explains why offers of money to a medium if he will do so and so are utterly frivolous and ineffectual.

Any man of common sense will see that it is impossible to produce writing under the various conditions granted by any trick or device, independent of some occult, unexplained force. I frankly told the Rev. Mr. Cook, when he first visited me, with the request that I would allow Watkins to have a sitting for him in my library, that he must test the medium precisely as he would any person known to be a fraud; that I was knowing to the fact that Watkins had at one time agreed with Bishop to go round as an "exposer," making the public believe that such phenomena as were really genuine, and which it is impossible for him to explain, were, nevertheless, tricks, and giving as an excuse for not explaining the *modus operandi* that he couldn't afford to do so at present. Mr. Hiram Sibley, a wealthy investigator of Rochester, informs me that he offered Watkins a large sum of money (more than ten thousand dollars, Watkins says,) if the medium would disclose his trick. Mr. Sibley further told him he would come under bonds not to make public the *modus operandi*. Of course, Watkins was powerless to explain anything. He is as ignorant as I am as to the *how* the direct writing is produced outside of the supra-sensual theory.

Ever since the so-called "rappings" broke out, in 1848, there have been plenty of persons, with some slight medial power, who, finding that they could not make money by exhibiting genuine phenomena, have turned "exposers," and in that capacity drawn much better audiences than they could have done as real mediums. To intelligent Spiritualists these cases have been well known for thirty years. The man who sometimes calls himself "Lincoln," and sometimes "Warren," and sometimes by some other *alias*, who was selected to help Mr. Waite in his so called "exposure," has been notorious these fifteen years or, more, either in or outside the ranks of Spiritualism; at one time figuring as an "exposer," under one name, and at another time as a genuine medium, under another name. And in this way the gentle public has been gulled. Such was the man—one utterly unscrupulous as to which side he favored—who was selected to compete with Mr. Waite. When this "medium" played *vanquished*, what assurance have we that he was not lending himself to an imposture? My friend, John Wetherbee, of Boston, having witnessed, seven years ago, some genuine phenomena through "Lincoln," asked him why it was he ever played the part of an exposer. "Because I can make five times as much money by it," was the frank reply.

But who is the "Col. King" who challenged Mr. Waite to a contest with his medium (Lincoln), and who was a copartner in getting up the "great moral show," and who shared the proceeds (more than $1 000) with the party ostensibly opposing? Dr. Washburn tells us that Col. King is a "well known Spiritualist;" but, after four weeks of active inquiry, I have been unable to find the first Spiritualist who knows anything about him. On this subject I have some information, however, which I am not yet at liberty to disclose, but which may come out in good time. The following paragraph from the Boston *Herald*—a journal very careful to say nothing that it cannot stand by—may give the reader an inkling of the real state of things:

"Rev. Mr. Waite has transferred his great moral show to Lawrence, where it is presumed will be re-enacted the Boston programme of 'exposure,' challenge, and 'defeat,' with 'Col.' King and Warren Lincoln in the cast."

The above, coming after a favorable account, in the same journal, of the contest between Mr. Waite and the hybrid medium, Lincoln, and his backer, "Col. King," is very significant. I think that your correspondent, as a gentleman of candor, will see that the whole subject must be reconsidered in his mind.

Dr. Washburn tells us that Mr. Waite was anxious merely to do what he could to "put an end to the fatal error of so clear-headed a man as Mr. Cook," and to "save the souls of deluded Spiritualists." (How generous!) If Mr. Cook was "*entrapped*," as Dr. Washburn tells us, then he was entrapped in my library, while aided and guarded by four of his friends. Now, as the *séance* was got up by Mr. Cook, and never invited or even suggested by me, it will be seen how much justice there is in the use of this word "entrapped."

Mr. Cook witnessed phenomena which he could not explain, but which he had the manliness to assert, without calculating consequences. He is all right as far as his testimony is concerned. The experiences of every day are confirming it. If Dr. Washburn is curious as to further particulars of Mr. Cook's sitting, and as to the all-sufficient testimony establishing direct writing as a fact of science, I shall take pleasure in mailing to his address a copy of "The Scientific Basis of Spiritualism," a work just published, in which I give some account of the so-called "exposures," and answer all the objections of any importance that have been brought forward against a great fact of Nature, irrepressible and demonstrable during the last thirty-three years.

Christmas and the Christ.

BY WM. EMMETTE COLEMAN.

To the Editor of the Religio-Philosophical Journal:

CHRISTMAS.

Christmas is the Christ-mass—the mass of the Christ—so called because upon that day a special mass was observed in honor of the Christ in the early Catholic church.

THE CHRIST.

The title Christ was applied to Jesus of Nazareth because he was supposed to be the Jewish Messiah. Messiah is an anglicized form of the Greek word *Messias*; *Messias* is a corruption of the Hebrew *Mashiah* or *Mashiach*. *Ha Mashiah* means in Hebrew, the 'Anointed of Yahweh." *Yahweh* is the more correct pronunciation of the name of the Hebrew god, commonly called *Jehovah*. The Greek form, *Messias*, is found in but two passages in the New Testament—John i. 41; iv. 25. The early Christians, speaking and writing Greek, generally used *Christos*, instead of *Messias*, in designating their Lord and Master by his official title. *Christos*, in Greek, signifies "the anointed;" being the Greek equivalent of the Hebrew *Mashiah*. It is unknown who first designated Jesus in Greek as *Christos* rather than *Messias*. Probably Paul, the first expounder of the Messiahship of Jesus to the Gentile world, may have introduced the term *Christos* among them; the other apostles, retaining their old Jewish prejudices against the Gentiles, may have preferred the term *Messias*, as more closely approximating the Hebrew *Mashiah*. *Christos* becomes *Christus* in Latin and Christ in English.

THE MESSIAH.

The origin of the *Messianic expectation* of Israel lay in the fact that the Hebrews regarded themselves as the "chosen people" of God.—Yahweh. In the Old Testament the term *Mashiah* is applied to the Israelitish kings and is usually translated in our authorized English versions by the word "anointed" (1 Sam. xii. 3 5 etc) Saul, the first king, is the first one designated as the Messiah.—*Mashiah nagid*, the anointed chief. In after years, even Cyrus, the Great Persian king, who released the Jews from captivity, was styled by the second or Deutero-Isaiah as the Lord's Messiah. (Isaiah xlv. 1).

THE MESSIAH-KING.

After the overthrow of the northern kingdom of Israel, or Samaria, at the hands of the Assyrian hosts, there arose in the Hebrew mind the conception of a personal deliverer, a descendant of David (David having been their most illustrious prince, and his reign the most glorious epoch in their national history), who should be raised up by Yahweh to restore the ancient glories of David's time, and reunite the now disrupted kingdom. This deliverer was called the *Messiah*; and under his sway the Jewish people was to be supreme over all nations, the ruler and judge of the world, and was to inaugurate an era of perpetual peace and happiness in all the earth.

THE MESSIANIC EXPECTATION.

The Messianic hope passed through various phases during the fluctuating fortunes of the Jewish people from the time of the Captivity to the days of Herod the Great. Some times the conception of a personal Messiah became weakened, the idea becoming paramount that the whole nation collectively, purified and redeemed, the chosen race, would fill the role of the expected Messiah, the anointed of Yahweh. In the troublous time of Herod, however, the hope of a personal Messiah revived, and when Jesus of Nazareth appeared in Galilee the Messianic hope was ripe among the people. The advent of the Messiah was in popular parlance called the coming of the "kingdom of heaven"—the term kingdom of heaven, or kingdom of God, being synonymous with the reign of the Messiah over Israel.

JESUS THE MESSIAH.

John the Baptist and other zealots in the first century, began to preach the speedy coming of the kingdom of heaven, urging personal righteousness as a preparation for its advent. Jesus was attracted to John, and was baptized as one of his disciples; and after John's imprisonment he took up the work of John, repeating John's command: "Repent, for the kingdom of heaven is at hand!" It is evident that, in the beginning of Jesus's ministry he had no thought that he himself was to be the coming Messiah; but, toward the latter part of his ministrations, the idea dawned upon him that he of all living Hebrews was the better fitted for the Messiahship, in which opinion he was confirmed by his enthusiastic followers, headed by the impulsive Peter (Matt. xvi. 13, 16), and from that time forth he proclaimed himself Messiah, thereby speedily losing his life. The Messiah was to be King of the Jews; he was to deliver Israel from foreign oppression and bondage; to revive the glories of the ancient monarchy; to set up a heavenly kingdom on earth, at Jerusalem, in which kingdom all righteous Israelites of former generations, by being resurrected or raised from the dead, should dwell forever. When Jesus was hailed as King of the Jews by the multitude, at the time of triumphant entry into Jerusalem, he brought himself into conflict with the Roman authorities; and in a few days thereafter he was executed for insurrection or sedition. The Messiahship had both a political and theological signification; the Messiah was to be a heavenly ruler on earth, the vicegerent of God, to reign in Jerusalem, primarily over the Jews, and eventually over all nations as King and Lord. This is what Jesus claimed to be; but he was rejected as such by his countrymen, and through their efforts his death was hastened; and, if any reliance can be placed upon the record, the last words of Jesus indicated that he died in despair and disappointment (Matt. xxvii. 46).

THE CHRIST PURELY JEWISH.

The title Messiah or Christ applied to Jesus by himself and early followers, denoted simply and exclusively that he was the temporal and spiritual ruler of the Jews. It had no reference to the Gentile world, save that it was held that the Jews, under rule of the Messiah, would rule all other nations—that all the world would submit to the sway of their Messiah King in Jerusalem. The Christ idea is wholly Jewish, and that it had this signification in the mind of Jesus is evidenced by his command to his disciples, when he sent them forth to preach the speedy coming of the Messiah: "Go not into the way of the Gentiles, and into any city of the Samaritans, enter ye not. But go rather to the lost sheep of the House of Israel." And again Jesus said: "I am not sent but unto the lost sheep of the house of Israel." (Matt. x 5; xv. 24). After the death of Jesus the twelve apostles continued strict Jews in all things, and required all converts to faith in Jesus as the Messiah to conform to the whole Mosaic law. The only difference between them and the other Jews was, that, in addition to their Mosaism, they had belief in Jesus as the Jewish Messiah and in his speedy reappearance on earth to sit up his Messianic kingdom in Jerusalem. Paul was the first who declared that the sacrifice of Jesus on the cross abrogated the Mosaic law, admitting all Gentiles to the Christian fold upon the simple condition of faith in Jesus as the Christ. For this action of Paul, the other apostles denounced him severely, and did all they could to thwart his efforts to liberalize Christianity. Christianity in their minds was merely the old Judaism with the Messiahship of Jesus superadded.

THE CHRIST-IDEA OR PRINCIPLE.

What then is the Christ-idea or Christ-principle? Simply this: Christ is equivalent to Messiah, and Messiah is the title of the temporal and spiritual ruler of the Jews, an earthly potentate, based upon a vague dream and hope of the Jews, never yet realized and that never can be. Historically and etymologically the Christ-principle has no connection with the principle of love, or charity, or fraternity with which it is sometimes erroneously associated. It is purely politico theocratic, and aside from the Jewish nation is devoid of meaning. Viewed in the light of these facts, and no well informed, truthful person can deny them, how absurd to speak of the Christ-principle being synonymous with love or beneficence, or as being the corner-stone of Spiritualism. Only think of it; the King of Jews constitutes the corner-stone of Spiritualism!

WHO ARE CHRISTIANS?

A Christian, in the only true sense, is one who accepts Jesus as the Christ, the Messiah, the King of the Jews. Jesus claimed to be the King of the Jews and for so claiming was crucified. The apostle regarded him as King of the Jews; and Luke tells us (xxiv. 21), that after his death, the apostles said that they had "trusted that it had been he which should have redeemed Israel"—an exclusively Jewish conception, we see. The angel is said to have told Mary, before the birth of Jesus, that the "Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever and of his kingdom there shall be no end." (i. 32, 33). The wise men from the East hailed him as King of the Jews (Matt. ii. 2); Jesus claimed to be King of the Jews in his trial before Pilate (Matt. xxvii. 11); and the superscription over his cross was, "The King of the Jews." Yet Jesus never was King of the Jews in any sense, temporal or spiritual; he never redeemed Israel, as the disciples hoped; he never sat on the throne of David; he never reigned over the house of Jacob. Jesus promised his twelve disciples (including Judas), that they should sit on twelve thrones, judging the twelve tribes of Israel, another purely Jewish conception (Matt. xix. 28); but his promise was never fulfilled, and never will be. Jesus no doubt was honest in asserting himself to be the Messiah, the King of the Jews, but he was sadly mistaken; and untimely death ending his ambitious hopes, as in cases of other honest, misguided enthusiasts.

No one, then, is really and truly a Christian, who does not believe that Jesus was the King of the Jews, the destined Messiah of the Holy Nation, aside from and exclusive of all other, or Gentile nations. The apostles and early Christians were true Christians, for they believed this, and expected the speedy coming of their Lord to establish his Messianic kingdom at Jerusalem. That idea has long since been abandoned; and in the light of the above undeniable facts, it is meaningless to talk of *Christian* Spiritualism, or *Christian* Spiritualists. There is, really, no such thing as a *Christian* Spiritualist; there can be none, except by attaching meanings to the words Christ and Christian wholly illegitimate and foundationless, and expressive of ideas totally unknown to the mind of Jesus. In truth Jesus never heard of the word Christian, no such term being used during his life time; and he never dreamed of founding a new religion to supersede Judaism, to be founded upon his Messianic title and in a foreign tongue (Greek), of which in all probability Jesus knew nothing. Jesus was not a Christian in any modern acceptation of the term; he was a Jewish theologico-moral-reformer, anxious to establish a better system of morals than then obtained in Judea and Galilee, and who was so far self-deceived as to imagine himself the long-expected Messiah of his people, Israel.

Presidio of San Francisco, Cal.

A Merry Christmas.

BY JESSE H. BUTLER.

To the Editor of the Religio-Philosophical Journal.

A long time has passed since the Christmas chimes greeted the ear and gladdened the heart of a little boy, with their silvery echoes; whose tender years glided along in the valley amid the green fields and the meandering streamlets, whose soft banks were studded with the cowslips, primroses, buttercups and daisies, and when winter came, the pure white berries and pale green leaves of the mistletoe, and the bright red berries and dark green leaves of the holly, came so pure, sweet, cheerful and brave, like the spirit of immortality, smiling and rejoicing over the grave of winter!

Yes, long sad years have passed since those chimes were heard, those lengthened sprigs budded and blossomed, and since the pure white snow kissed the mistletoe and the holly; but the picture of those scenes has remained amid all the changes of life, amid all the bitter sorrows, like a fadeless iris of beauty in the soul, that has kept it young and sweet, to enjoy every passing sunbeam of hope, of joy and victorious exultation over every worthy achievement of human effort, and made it firm and strong to withstand the satanic temptations that promised it the kingdom of this world, and its contemptible honors (?) as the price of weakness and a facile yielding to its false promises, that rot even in the ripest fruitions of reward.

And what of all this? I will tell you, parents. Human lives are drops of the same ocean, and each drop that the sunlight passes through gladdens the world with its transmission of the perfect primary colors of harmony and love.

Who are the outcasts of the large cities? They are the children of parents whose family circles do not meet to enjoy the glad birthday, the thanksgiving reunion, the Christmas dinner and the congratulations of the happy New Year, which bring new life to young and old. Some persons will say, "This is only sentiment, and not the substance of real life." Do not deceive yourselves; there is no human life without sentiment. True, the brute eats his hay or grass, sleeps, and is happy as a brute; but this human life must excel the brute, whether it will or not, for by neglecting its finer nature, it becomes more brutish than the brute; or, by its constant cultivation of the higher faculties, it is exalted into fitness for association in the senate of the gods.

Talent and cultivation gave us a Byron; but how much happier his life had been, and how much sweeter and purer his poetic sentiment, to refine and bless the present and coming ages, had he been favored with a tender mother and a loving home. Instead, giving to the world the reckless animalism that too often pervades and burns like a fire, in the revellings of a poetic genius, that passes down the stream of time like a hot wave of destruction over the young imaginations of those who drink its intoxicating draughts—too often withering the buds that might have gladdened the world with their beauty of blossoms, and enchanting fragrance.

Who gave us the noble literary lives of a Whittier, the Careys, a practical Greeley, and the almost countless constellation of the worthies of dear old New England? They were the product of the virtuous, loving mothers, who prepared the fat turkies and the pumpkin pies to welcome home the children from the distant parts—like the call of the mother bird to the birdlets to come home to their nest, and enjoy the "God bless you" of each other, and of the parental pair, at each Thanksgiving, and Merry Christmas, that made even winter more joyous than the blooming summer.

I know that some calm cynic of superior wisdom, will class this article as fit only for children and fools; but the race that has no romantic childhood, is but a dying remnant whose life mission is ended.

Fathers and mothers, keep up the old traditions (or superstitions as they call them), until they give you something as good or better in their place. Call home the wanderer; it will be better than gold, to warm up their hearts anew, and bring them back to the simplicity of a pure childhood; it will send out a living coal of love from the altar of home, that shall christianize, humanize and civilize the wide world with a civilization worthy of a noble and advancing spiritual humanity.

And you, Oh! sons and daughters, who have the means, fly as birds to the old nest, from the shores of the Pacific, or from the European shores of the Atlantic, and come back from the grand prairies of the mid-west, to wander again amid the sterile hills, but comfortable homes of your childhood; the hearts that are left shall be glad, and renew their strength, and you also shall become cheerful and strong, to perform your own duties to the world and to your children, so that they may reflect back the love that you bring them, and keep your own souls marching on down the coming ages of a higher humanity.

And those of you who have drank from the supernal spring of immortality through the instrumentality of some test medium, or by perusing the pages of the vigorous JOURNAL do not hesitate in your happy re-unions to let your loved ones know that a father or an aunt, who, they expected, would sleep until the day of judgment, has come back, and told you that life is continuous, and those who died without conversion are not in hell, but are now improving in a day of grace, that shall make them as pure as the angels in heaven, when they have let in the light of truth to their own spirits; and also that all are children of God, who shall some time come into the full communion of the thanksgiving of all souls to the universal spirits.

And you, children, who read the JOURNAL just see how glad and thankful you can be in the cheerful holidays, toward your loving parents, who so often prove to you that they prefer your pleasure and comfort to their own ease and rest; show them that their will is your pleasure, and that it shall be your life work to love and bless them in their homes, and when they shall come to the homes that you intend to build up for them in the coming holidays when their age and weakness shall be supported by your wisdom and strength.

A cloudless Merry Christmas to every loving heart,
Joy when we come together, and peace when we depart.
This life is but a journey on which our footsteps stray,
And gladly comes the evening to the toilsome weary
way.
Of all the scenes enchanting that open to our view;
The cradles of our childhood seem ever young and new.
The dearest thoughts that warm us when distant and
alone,
And dearest words that charm us are Youth, and Love, and
Home.

Los Angeles, Cal.

Don't Miss the Opportunity.

Now that the long political agony is over, and the nights getting long, people naturally cast about for something to read, during the tedious hours of winter. No better paper can be had than the RELIGIO PHILOSOPHICAL JOURNAL, published at Chicago, by J. C. Bundy.

It is one of the most effective aids to all who feel an interest in the great Problem of Life. Millions upon millions of earnest thoughtful men and women are eagerly seeking for just what the JOURNAL can give them. Thousands now point with gratitude to the JOURNAL as their emancipator from intellectual and spiritual bondage, and their guide to a higher knowledge and better life. The JOURNAL confidently invites the attention of all liberal minded people, with a perfect assurance that its fair, fearless and forcible methods will appear to their good sense and reason.

The JOURNAL will be sent to new trial subscribers twelve weeks for 30 cents.

Subscriptions received at this office—come in early in order to get in the first club. Don't miss this opportunity.—*Delphi (Ind.) Journal, Nov. 17th.*

"An Earnest Advocate."

The RELIGIO PHILOSOPHICAL JOURNAL, published at Chicago, is a well filled eight-page paper devoted to the cause of Spiritualism in a modern sense. It is now in its twenty-ninth volume, and has gained a wide circulation and much popularity, and for the benefit of those who do not know its worth, it now offers to send twelve copies, one each week for three months for thirty cents, which will enable any one to become acquainted with its merits for that small sum. Send thirty cents to the office in Chicago and try it. It is an earnest advocate of an unpopular truth which we believe and have advocated for nearly forty years, and never hesitate to defend.—*Independent. Warren Chase editor, Santa Barbara, Cal.*

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

A CHRISTMAS PHANTASY.

It was Christmas Eve; the air was clear and crisp with frost; in the purple heavens the stars gleamed bright and pitiless. Above the great city floated two whom men call angels. One, a few days previously had passed, through great tribulation, unto the blessed peace reserved for the pure in heart; the other had long ago exhausted the last heart-beats of mortality in thankless services for his fellow men. Upon his countenance rested a majesty greater than that of sceptered monarchs, tempered by a gracious benignity which attracted the restless, the ignorant and the wretched.

As they floated thus, serene, radiant, self-poised, clad in shining raiment, which in fineness and tint expressed the ruling love of each; the senior of the twain rested a hand lightly upon the shoulder of the other, and discoursed with her long in language of the soul, which needed not to be translated into our vehicles of expression. It was made of pulsations, throbbing with thought and love, and which the other recognized as permeated with music strength and affection. Beneath them, the roar of the city came up like the beating of some vast engine, or the struggle of a chained monster, or the moan of a mighty human heart. As they gracefully balance themselves upon the buoyant ether, the younger and darker seemed pleading with her companion. "See," she seemed to say, "my little ones are so poor, so miserable, so friendless, that it is cruel to leave them on the earth. Let me take them with me into that beautiful home from which only mother-love has drawn me, dear angel. Be pitiful! Let them die to the merciless earth, that they may live with us in the sweet Summer-land!" They drew nearer to the city as they conversed, and looked into a miserable room at the top of a forlorn tenement, where the children, pinched, gaunt and sad, hovered over a few embers. Squalor and wretchedness were their only companions, and on their faces rested the hopeless look of the very poor. On the Avenue a few steps distant, a gay throng threaded their way in and out of crowded, brilliant shops, making their last purchases for the merry Christmas. On the nearest corner, within sight of the only window of this attic room, a multitude of people were entering a noble church, to worship the anniversary of the nativity of that Christ who was laid in a manger and dwelt among the lowly. Blest as was the edifice, its every corner was garish with light, and flooded with warmth and sweet sounds, as well as the rich fragrance of precious flowers and shrubs, while, with many genuflexions, the white robed pastor told the story of the Babe of Bethlehem, who, in after years had no where to lay his head. Dainty, fur clad children were there, lolling on luxurious cushions, as they dreamed of the costly offerings which would be theirs upon the Christmas tree shortly to be unveiled in the parlors of the church, recking little, like their seniors, of the starving poor who were so near. Again the mother angel reached out her hands to her little ones, with fond and desperate yearning. In vain! Still crouched they over the dying coals, deaf and blind to her agonized presence.

After a time, the wise one laid his hand soothingly upon her head, and she became quite under his influence. Calmly he caressed her into repose, and then whispered, "My child! let me unveil to you a panorama of the future of these little ones, and then shall you see if it be not wise to let them remain on earth." A mist seemed to gather and shut out the children and their dreary plight. On it, as a background, the mother beheld the events of the swift revolving years. The boy and girl were rescued by some friends of better days, who had been prompted to the good deed; they were helped to earn their livelihood. They had no luxuries; pain and pleasure, like cloud and sunshine, chased each other over their heads. Always a gentle, persuasive influence hindered them from going far astray. Ethereal and elusive as thought itself, magnetic warmth from that angel-mother streamed down upon her children; it was a cord, that bent and swayed, but never parted. Their native self-command, sense of justice and love of purity was strengthened; often they were shielded from harm and woe, though the invisible one never attempted to control or thwart the bent of the indwelling temperament. But she was able to sooth the harsh asperities of life, to implant aspirations for the lonely and the holy, and to give dissatisfaction with solely sensual pleasures. Always an ideal excellence appealed to their spirits, and sometimes in deep sleep, they held loving communion with their guardian. Thus were they kept from low associations, and attained lofty conceptions of life and duty.

But the years were long and hard. Sensitive, delicate, reserved and gentle, they were ill fitted for rough pathways. But they struggled on. The boy became a man, a dreamer and a musician. The violin was his sole companion and confident. He drew from it unknown tones; multitudes were thrilled into ecstasy and wept and laughed under the magic of his fingers. He never forgot the poverty of his youth. He went into the lowliest and vilest haunts of the town, and played in the streets for the children; he gathered them together, and the instrument throbbed and wailed over their miseries. Then he touched the chords of hope, and joy, and love, and those strains of delicious harmony were the first revelations that ever came to them of the fruition of all human creatures. Many a care-worn man and woman he lifted up—many a story of simple love and faith he blessed and sanctified; many a sin steeped soul he roused to a sense of honor and righteousness. And all this he did by the sweet voice of his violin, and the natural, simple, loving and kindly life of doing good. For harmony entered into and possessed his soul from the instrument, and "the burthen of the mystery of all this unintelligible world was lightened," and his very frame seemed to breathe that inward peacefulness and strength, which was shed, unconsciously, about his pathway. And so he kept on his quiet way among the humble, gathering up their sorrows and soothing them—tender, child-like and quaint, until, an old man, he fell asleep to earth, and awoke in spirit like a child in the arms of his mother.

And the girl? Ah, hers had been the hardest path! Married young to a harsh and stolid man, around whom had been cast the glamor of a hunger-loving heart, she was still poor and plain—still undeveloped, save in the riches of a tried, purified and faithful nature. Thrust in upon herself, forced to labor beyond her strength, she lived the life of the spirit. Through this very isolation she grew conscious of that strange, sweet, strong tie which binds those who are enchained in matter, with the emancipated. Through that fine, magnetic chord, fresh and glowing thoughts flowed into her receptive nature; she became cognizant of that vast fountain above and beyond the merely personal, which makes the life of the soul feed on the Divine Life. Two little ones awoke the mother nature within her, looked out on earth, sighed at its wintry chill, and then, ere they flew away to a brighter clime, touched with their baby fingers mighty strains of ecstasy and misery. From their obscure graves she looked up and away, and dreamed or saw that they were cherubs, and that no Christ-child could be lovelier. In her own bosom she dumbly bore the sorrows of struggling womanhood. She did not dare to call the clothes she wore or the food she ate, her own. Her master demanded account of the very thoughts of her poor, weary brain.

Finally, ere the golden bowl was broken, nature asserted itself, and her inward grace and power triumphed over all obstacles. She voiced the struggles of the weakly suffering, and pointed out ways of relief. Her views became comprehensive and penetrating; in plain language she told the workers about her how to form their lives upon the basis of truth and justice. Through strength of the soul she became ruler of her body; she dared to follow her own intuitions and in purity and peace possessed herself. Among a rude people, she grew to the dignity of a true, brave, sustained life, helpful to the needy, rebuking vice, eloquent in disclosing the wrongs, the needs and the capacities of her sex. Her face, which had lost its first youth, grew to have a wistful and pathetic beauty; the eyes seemed to look above the horizon and beyond the present. The soul began to exult in its freedom and beat against its prison bars; burning words of prophecy awoke the slumbering minds about her; she became an inspiration and a hope to all who were ready to hear. And finally, with a light upon her face that came from no earthly source, with words of triumph and rejoicing, a matured and chastened soul, she entered upon immortal life.

Thus ended the vision. Then the mother angel with shining eyes, and fondly backward waving hand, exclaimed, "Let my children live, dear father! Even though always humble, and often suffering, the life of earth will develop them for the exceeding joy of heaven, and time, compared with eternity, is but a drop of water out of an infinite ocean. Through them and with them, a few dear human beings may be advanced and harmonized."

Cui Bono?

BY D. P. KAYNER, M. D.

The question is often asked by those who have never investigated Spiritualism, "What good is it?" And while the question has been as frequently answered as asked, there are still those who are so ignorant of the subject as to make the inquiry over again.

One day lately while riding to the city, being engaged in conversation with a thoroughly educated and progressive Methodist clergyman, the subject of Spiritualism was broached, and during the conversation, a gentleman sitting near, who has occupied the position of teacher in a public school, interrupted the conversation by asking, "Well, if Spiritualism is true, what good is it? I can't see any good in it."

I asked him, "Can you see no good in the positive knowledge of immortality it furnishes, giving us the assurance of life in the hereafter?" He said, "No! I don't see any good in it."

I replied, You remind me of the story that Judge Edmonds used to tell of the young man who had never been to school, and when nineteen years old went there for the first time. Being asked by the teacher what book he read in, inquired: "Red! What's that?" On being informed, he said: "I don't know nothing about it."

The teacher then asked, "Do you know the letters?"

"Letters! What be em?"

The teacher then pointed to the first letter of the alphabet and asked, "What is that?"

"Dun no," he replied.

"Well, did you never see anything that looked like it before?"

"Yes," he replied, "I've seed suthin looked like it on the signs in town and dad had a drag once that looked like it."

Said the teacher, "That is A."

"Well," replied the boy, "ef that's A, what's the use of the durned thing anyhow?"

Said I, that boy did not know that A was the first letter of an alphabet which was a key to the entire language and to all the literature and science expressed in that language; and you do not know that the manifestations of spirit presence and spirit power are the alphabet which furnishes us a key to all the problems of life, here and hereafter.

I then said to the clergyman, permit me to narrate a few facts to illustrate. In 1850, while on a lecturing tour, I desired to give a lecture in a village a few miles from the city of Syracuse, where the only available hall was in a hotel kept as a resort for the licentious, the gambler and the debauchee. When I inquired of the landlord if I could engage his hall for a specified evening for a lecture, he very gruffly demanded, "On what subject?"

I answered, "Clairvoyance and Spiritualism."

With an oath he replied, "I don't believe a —— thing in it."

I said, "Your belief has nothing whatever to do with the question. Can I have your hall on the evening specified and will you keep a civil house while I am here and preserve order in the hall? I am ready to pay your price."

"Yes," he said, "you can have the hall, but you won't get anybody to hear you on that subject."

I replied that I would take the chances on that, and went away.

On the evening of the lecture I had a well filled hall and attentive listeners. After my lecture I announced to the audience that if they desired it, at some future time, I would lecture for them again. Thereupon the landlord requested me to allow him to speak to the audience, and announced to them that Dr. Kayner would lecture in that hall the next evening and requested them to circulate the information as widely as possible. I remonstrated and assured him my patients required my attention, but he would not take no, saying I should be at no expense while there, and the people desired to hear more on the subject. Finally I reluctantly consented. At this time I was controlled as an automatic writing medium. The landlord then said he wanted me to go with him to his private room to talk on Spiritualism. While there my hand was controlled by some spirit, and a sheet of foolscap was written rapidly over with a message to the landlord, which was signed by the spirit controlling. Without reading it, I handed it to the man, who intently devoured its contents, and then looking up with a countenance filled with amazement, exclaimed, "My God, Doctor, you have given me what I have been looking for all my life, and have never found until now."

"What is that?" I asked.

"The evidence of immortality," said he. "This communication is from a confidential friend of mine, who died thirty-five years ago. It is in his handwriting, very different from yours; it has his signature; he relates circumstances known only to him and myself. You never knew him, for he died before you were born. You did not know that I knew him, or any of the events of our lives of which he speaks. It is perfectly wonderful. The evidence is overwhelming and irresistible. My friend lives and because he lives I shall live also. I have been an infidel—an atheist—and believed all there was of man was in this life, and I have lived to make the most of it, regardless of the welfare of others. Now that I know there is a future life I know that a man is responsible there for what he does here. From this time I shall live a different life. No more whiskey will be sold at my bar, and there will be no more gambling or immorality in my house if I know it."

He kept his word. Did Spiritualism do any good in his case?

92 La Salle St., Chicago.

The True Christmas.

BY G. B. STEBBINS.

To the Editor of the Religio-Philosophical Journal:

A hundred and fifty million people kindling up in the light and warmth of this Christmas Holiday! A growth of human fraternity, a revival of kindly feeling, of "Peace on earth and good will among men!" For Christmas points that way; even amidst the mist and fog of bigotry and the poor narrowness of ecclesiastical sects and parties, we can enter into the glad spirit of the holiday; we can grasp all hands that will grasp ours, and so help to break down all barriers, to broaden man's views, to bring a better appreciation, not only of "*the man* Christ Jesus," but of other great and spiritually gifted men and women, from Buddha to those on earth to day, who have been, and are, the Savior of humanity. Jesus was the benefactor; that is, the well-doer—healing the sick by the laying on of hands, gifted with rare magnetic and clairvoyant powers and spiritual insight, which we shall better understand when we know more of the inner life of man.

Let the Christmas holiday recognize human fraternity, Pagan and Christian; let us help all to accept truth and goodness, from Bethlehem of Judea, and from the Ganges and our far western forests and plains,

"Where the rude Indian with untutored mind,
Sees God in clouds and hears Him in the wind."

The thousands who read the RELIGIO-PHILOSOPHICAL JOURNAL, all over our wide land, in lands beyond the seas, and in the far-off Southern Australian Island-Continent, can thus greet each other with the old and sweetly pleasant message:

"A Merry Christmas!" This is the true Christ-mass—the fraternal service of all the world.

Detroit, Michigan.

Brooklyn (N. Y.) Spiritual Fraternity.

With the thermometer nearly down to zero, with a twenty-mile-an-hour breeze, the fair weather Spiritualists decided they would remain around their own hearth-stones this evening, and leave the success of our meeting to the "tried and true," who in storm or sunshine, heat or cold, in prosperity or adversity, remain steadfast in the faith, always faithful to uphold our cause, and by their constant presence sustain the officers who have the meetings in charge, and of this class a fair audience assembled in our hall to night to listen to the very able lecture of Prof. J. R. Buchanan, upon "What we ought to do." I cannot in the brief space allowed me in the columns of the JOURNAL, even outline the general scope of the lecture. He argued first that man was naturally a religious being, and that his aspirations and religious sentiments caused him to reach out to a higher source of power and wisdom, and to all who were imbued with these feelings and sentiments, whose earnest efforts were for a true religious life, associative effort was an absolute necessity, and that until Spiritualists combined together in organized work, they would fail to be the power that the world needed to lift it up to a higher and a diviner plane, and he urged upon our Fraternity to perfect an organization that would be social, literary, humanitarian and religious, and our influence would be marked with great benefit to the city, the State and the world.

Prof. Buchanan was listened to with deep interest, and his lecture produced a marked impression upon his audience.

W. C. Bowen said: "I have been much interested in the able lecture of the speaker of the evening, and while I endorse his broad humanitarian thoughts, I differ with him widely in his views upon religion and organization. I am opposed to organization among Spiritualists, and believe it to be impossible in the present state of the movement, for there is too much individualism, and no reverence for authority. A religious movement, in order to be a success, must be like the Romish Church. It must rest upon authority, and the Spiritualists as a body are averse to this. A movement as outlined by the editor of the RELIGIO PHILOSOPHICAL JOURNAL in the shape of a "Philosophical Lyceum," might succeed and be a power for good."

Mr. Kimball said: "I have been deeply interested in the able lecture of Prof. Buchanan, and am in full sympathy with what he has said as to organization. It seems to me that Spiritualists should organize for social, literary and religious work. If, as claimed, they number millions, the few weak and struggling societies make but a poor exhibit of strength or power, and it seems to me, that we have in our Fraternity now the nucleus for a strong and effective associative organization, and until we can combine our efforts in this way, we cannot do the work needed, nor have much hope of permanent success."

Mrs. E. Shepard-Lillie said: "I am a medium and teacher of this faith. My whole life is consecrated for this work, and for myself and the great army of unemployed mediums and workers, I plead for organization among Spiritualists. Not in any offensive or sectarian sense, but combining individual effort in a common whole, to give a power and impetus to your work. I like the name "Fraternity," and am pleased with the fraternal spirit that I find in these meetings, and I believe that if you will widen your efforts so as to include the Sunday meetings, the lyceum and social and literary-entertainments for the young, that in a few months you will find you will attract many thousands of Spiritualists in your city, who are not connected with any society or engaged in any public work to advance the cause, and I hope as the result of my present engagement, that it may cause an increased activity among the earnest workers, arouse the lukewarm, and cause the fossils who have laid dormant for years to secure a spiritual resurrection and to come forward and lend a helping hand to strengthen those who are bearing the burdens, and who need co-operative and associative work.

Mrs. Lillie gave us two very fine lectures Sunday, Dec. 5th, and is to lecture for us Sunday Dec. 19th and 26th, 10½ A. M. and 7½ P. M., in Fraternity Hall, corner Fulton Ave., and Gallatin Place. Mr. Lillie, who is a very fine ballad singer, will preside at the organ and add much interest to our meetings. Mrs. Lillie is one of the finest speakers in the field, and we hope she may receive encouragement so as to remain permanently with us.

Wm. C. Bowen is to speak for us Friday, Dec. 17th, on "The rise and Progress of Spiritualism."

S. B. NICHOLS.

467 Waverly Ave.

January Magazines Received.

The Atlantic Monthly. (Houghton, Mifflin & Co., Boston, Mass.) Contents: The Portrait of a Lady; "Ye Tombe of ye Poet Chaucer;" Smith; Getting Married in Germany; A Winter Journey in Colorado; The Wives of Poets; A Symposium of Sixty Years ago; Sociology and Hero-Worship; Within the Gates; Friends—A Duet; Sara Bernhardt; A Look Ahead; The Long Dream; Illustrated Books; Zola's Essays; Some Political Novels; Books for Young People; Horace Bushnell; The Origin of Religion; The Contributor's Club; Books of the Month.

Revue Spirite Journal D'Etudes Psychologiques. (M. Leymarie, Paris, France.) This Magazine is devoted to the Spiritual Philosophy and has able contributors.

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With comments by Joseph Rodes Buchanan, M. D., Professor of Physiology, Anthropology, and Physiological Institute of Medicine, in the Eclectic Medical College of New York; D. P. Kayner, M. D.; S. B. Brittan, M. D., and Hudson Tuttle.
To members of the various learned professions we especially commend this narrative. We believe the history of the case as herein told to be strictly true. The account is given in a modest, unassuming way, with no attempt to exaggerate or enlarge; it could have been made far more thrilling, and yet have remained within the bounds of truth. It will be observed there is no chance for the witnesses to have been honestly mistaken and to have thought they heard and saw that which in fact they did not. Either the account is in exact accordance with the facts or the author and witnesses have willfully prevaricated. The evidence which we publish herewith as to the credibility of the Roff family, could not be stronger; and the reputation of E. W. Stevens is equally good; the publisher has known him for years and has implicit confidence in his veracity.
The case of Lurancy Vennum is not by any means an isolated one, and there are others which in some respects are even more remarkable. Yet on account of its recent occurrence and the facilities for investigation, we believe this case deserves and demands the careful, candid, unbiased consideration, not only of professional men, but of all who are interested, either as advocates of a future existence or as disbelievers therein.
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JOHN C. BUNDY, - - - Editor,
J. R. FRANCIS, - - - Associate Editor

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Christmas.

The assumption upon which Christmas is usually celebrated, is that the human race was in a very striking and evident manner helped forward in the march of civilization by the birth of Jesus. Of course our readers are familiar with the fact that the day of celebration, after being first placed by the Church in April and afterwards in February, was at least as early as the fifth century placed on the 25th of December. This adapted the Christian Church to the popular pagan customs, which had always begun the bacchanalian festivals and drunken orgies known as the Saturnalia, at the winter solstice. From December 22nd, they continued for the week or ten days, now known as "the Holidays." Possibly there is something in the human constitution which, after a month or two of grim and shrinking submission to the persecutions of winter, in the form of chilled feet, numbed fingers, red ears and blue noses, causes us to delight in hurling back at the ugly monster our note of defiance. We like to give him to understand that we are not only warm in body and strong in soul, but happy—not only happy but riotously joyous, positively frantic with pleasure. Therefore, let old Boreas blow, and let December's snowy shroud enfold all nature in its winding sheet—it shall but add to the hilarity of those who are sheltered from its death-like embrace. They will feel all the more delight in provident care and steadfast human love. It is probably for this reason that the midwinter festival which originated a thousand years before Jesus was born, and may possibly date before the historic period, prior to Egypt's wonderful pyramid, and even prior to civilization in any form, was able not only to outlive the adverse influences of Christianity, but even to figure as one of its offspring. Certain it is that Christmas has shown an inherent irresistible vitality, yes a genuine pagan strength and wilfulness like that of a wild boar dressed in flowers, whose viciousness no Christian decorations could annul and no priestly presence terrify. It must have its wild snort of animalism, its show of pagan tusks, its irreverent hilarious toss and run, its prodigal swinish consumption of all the good things that shall expel the blasts of winter from its frame, and finally its plethoric grunt of satisfaction and its "sleeping off."

This pagan element came to Christmas from the druids, the Germans and the Romans, who had their own way about it before Jesus was. It has survived the pious frowns and uplifted palms of eighteen centuries of fasting and feasting Christian priests, and now bids fair long to survive Christianity itself. Its games, revelries, absurdities, myths, cranks, dissipation and gourmandism are all natural, not spiritual, they all partake more of the infinite grace of nature than of the nature of infinite grace. Christian priests have wrestled with this pagan rite for centuries. Those who have been zealous, have been thrown by it, while those who were cunning have sought to harness it as they would an elephant and make it carry its back-load of joys and nicknacks to children in the name of Jesus. Poor noble, moving monument of joyous animalism, what cared it whether its back-load of toys and trinkets, joys and reminders, were said to commemorate the birth of Jesus or of the Sun, of Mithras or of Apollo, it well knew that beneath all these types it marked the sublime event of the return of the physical God of the natural world, the source of life and light from its southward journey. Humanity throughout our northern hemisphere, rejoices at the period of this return with a delight proportionate to the severity of the winter. It must be so to be appropriate. In Sydney and Melbourne, Good Hope, Patagonia and New Zealand, none of which were known to civilization when Christmas began to be celebrated, it marks the fullness of their summer. They, too, are glad when the excessive heats begin to retire.

Wrapped up and veiled in the coarse animalism and even debaucheries that have signalized the worship of this winter festival in all periods, Christian, Pagan, Zoroastrian, Hindoo and Egyptian, there lies concealed the substance of Parseeism, of Fire-worship, Star-worship, Heaven-worship in its physical sense. It is the human body recognizing in its joyousness, the fact that it is dependent on the motions of the earth in its annual orbit around the sun for all its powers.

Very early in the study of the stars, nearly four thousand years ago, the fruitful sun began his return from his southermost descent into wintry darkness in the constellation of the Virgin. Thereafter the fancy that the choicest spirits of earth, the incarnations of the sun in humanity, were the results of this astrological conjunction in the heavens, was part of the poetry in which theologies were born.

There is, doubtless, a deep spiritual sense in which light of all kinds, whether of the sun or of science, hides more than it reveals, while darkness often, like the sable curtains of the night, hides the near things of little worth, only to make known illimitable worlds, which guide us, though we can not grasp them. All honor, then, to the spirit of devotion which recognizes the profound mysteries that compass us around on every hand.

In our Christmas carol, there come to us voices out of the dead past, such as no man can number for their multitude; they sing to us a hymn of the ages, which is not Christian or Pagan, yet is deeply spiritual. It consecrates our winter festival, with a voice that sounds from all the past through all the present and out into all the future. It says: Be this a season of joy which shall outlive the joyous, of love which will outlast the lovers, of worship which shall survive religions; for at this period nature through all her depths trembles with pregnant joy, knowing that her conscious life sways like the swinging earth upon its viewless orbit in an unerring equilibrium from perihelion to aphelion and back, from matter to force and then returning to matter, from law to love and still again to law, from sins to saviors and back again from grace to nature, in whose long history, as it shall at last be known, no error will appear to have been useless and no action to have been wasted—not even in religion.

Miss May Shaw—Her Christmas in Spirit-Life.

Miss May Shaw, whom we announced last week, as having passed to spirit-life on the evening of Dec. 11th, was regarded as one of the best mediums in this city. Her mediumship manifested itself in a marked degree when she was only three years of age. Her parents being devoted members of an orthodox church, were sorely puzzled at first, and annoyed, too, at the wonderful exhibition of spirit power given through the instrumentality of her frail organism. They had not yet learned that the Spirit-world and this earth-sphere blend, one merging into the other, and that the body of their little girl furnished means whereby those invisible to mortals could give tests of their presence and establish their personal identity.

Even at the early age of three, she could see beautiful flowers that mortal vision could not discern; she could behold the transcendent beauties of spirit-life, even before she had language to describe them; she could see little spirit children, play with them, and enjoy their exhilarating presence and the sunshine of their innocent hearts, before her fond parents could realize the full extent of her remarkable gifts. Fortunately, her father and mother had an abundance of common sense, and soon regarded the manifestations in a rational light, and did not ascribe them to the influence of the devil, but wisely attributed them to the agency of loving spirit friends.

Of course, as soon as the true source of the phenomena through her mediumship was fully established, hundreds flocked to consult her. When six years of age she was an excellent trance and test medium. Even then her hand was controlled to write messages on slates, giving the names of deceased persons, and other remarkable tests.

Her grandmother being very sick on one occasion with the typhoid fever, and skilful physicians failing to relieve her, little May prescribed for her and saved her life. Just think of it, a little girl writing a prescription, and giving such directions in regard to the treatment of an obstinate and dangerous disease, that leads to the recovery of the patient when the attendant physicians had relinquished the case as incurable!

In this city where May, as she was familiarly called, had resided for a number of years previous to her death, her extraordinary gifts as a medium were in constant demand. On account of her lady-like deportment, cheerful disposition and charitable nature, she became a general favorite with all classes. Ministers of the gospel, eminent actors, and fashionable ladies who would not allow their names to be made known, frequently consulted her. One lady, apparently wealthy, having had a satisfactory sitting with her, came the second time, and she appreciated so highly the grand truths given to her from the angel-world, that she presented the medium with a beautiful gold chain and locket valued at $70. Then she sent her daughter, and such a flood of sunshine flowed in upon her from spirit friends and relatives, that she as a partial compensation therefor, put on the hand of May a valuable gold ring.

Although she was wholly unconscious of what transpired between the controlling spirit and those in attendance while she was entranced, yet she realized personally during the time many pleasant and soul-enchanting experiences. She asserted that her spirit, released from its earthly organism, could at these times survey the transcendent grandeur and beauty of the Spirit-world; could see and converse with those whom she tenderly loved, and frequently, it is said, she would return with a message from one who had long since passed away, and who desired to illuminate some sad, disconsolate heart. Her friends state that on one occasion while she was absent from the body, and reluctant to return, the scenes of spirit-life being so much more attractive than those of earth, her father, who passed to spirit-life several years ago, told her that she had a mission on earth, and that she must return and nobly perform it. Still hesitating, an angel dressed in garments of pure white approached her and said, "Dear child, you must return to your physical body; in a little while you can come to us and remain." She did as requested, and thereafter labored untiringly in this city, dispensing broadcast the consoling tests of spirit presence until prostrated by a fatal disease about a year ago, which finally resulted in her death, at the age of twenty-two.

She has left a grand legacy to the world. It does not consist of gold or diamonds, or valuable estates, but something far more precious and enduring—a spiritual light scintillating with the approving smiles and affection of angels and mortals! Homes rendered desolate by unbelief and death, have been illuminated by her genial presence and influence, and there her name will remain enshrined in the heart, shimmering with an undying love, an appropriate compensation for the work performed. Now enjoying the enchanting scenes of spirit-life and holding sweet converse with those whom she had faithfully served, her Christmas will be a joyous and happy one, and her Christmas Tree will bear golden fruitage emanating from her own life-work and deeds on earth.

Remember.

Whenever you hear that lively song, "A Life on the Ocean Wave," a song which Russell set to music and of which more than three hundred thousand copies were sold in the first eight months after its publication, remember the author, Mr. Epes Sargent, is a Spiritualist. Whenever you hear or read of "Descent through Natural Selection," remember that Mr. A. R. Wallace, the eminent naturalist, who shares with Mr. Charles Darwin the chief honors accorded to that work, is a Spiritualist. Whenever you look upon that wonderful little instrument, the Radiometer or Light Mill, which is set in motion by the tiniest ray of sunlight, remember that its inventor Professor William Crookes, the distinguished scientist, is a Spiritualist. Whenever you hear of any societies claiming to be "learned," remember that the distinguished Professor Zöllner, who is himself a member of innumerable societies of that class, is a Spiritualist. Whenever you hear of a Protestant Episcopal bishop, remember that the equal of the best of them, the present distinguished bishop of Rhode Island, is a Spiritualist. Whenever you hear of Methodism, remember that manifestations now known as spiritual, occurred in the household of Wesley, its founder, and were accepted as such by him.

Whenever you hear of "Christianity," remember that the collection of books called the Bible upon which it professes to be built, is replete with Spiritualism, and the reappearance of spirits of many persons who had previously departed this life.

In fine, whenever in history, religion or art, your mind rests on the sublimest efforts of humanity, remember that the phenomena and teachings of Spiritualism furnish (what nothing else does furnish), indications of the mainspring which prompts such efforts and the key which at the same time unlocks the hidden things of nature and gives satisfaction to the human mind, making it content with the world as it is, and with Death as the friend of Mortality. And remember, too, that the RELIGIO-PHILOSOPHICAL JOURNAL is the only newspaper at once devoted to the honest exposition of Spiritualism, and at the same time to the unsparing denunciation and exposure of all cheats and frauds upon it.

The Wonders of Somnambulism.

A curious case is related by an exchange, wherein the peculiarities of a person in the somnambulic condition, is very finely illustrated. It appears from the account given that Dr. S. A. Hazen, of Sharon, Pa., heard a loud knock at his door early a few mornings ago, and on opening the door he was astonished to find his little daughter whom he had put to bed at an early hour. She stepped in with nothing on but her night-gown and a pair of stockings. The Doctor was astonished, and when the little girl made the remark that her mother locked her out, he could plainly see that she was unconscious. She warmed her hands at the fire a moment, and then went softly upstairs to bed. In the morning the blanket the little girl was wrapped in the previous night was found on the roof of a house close by, showing that the little one had not only been on her father's house, but had rambled across on the house of Mr. Blystone. She distinctly remembers of falling from the roof of her father's house, a distance of fifteen feet, to the ground below, and the shock awoke her. But when she entered the house again she evidently was asleep, as she remembers nothing after that. The strangest part of the story is the fact that she must have got through a small window only a foot in diameter and ascended to the roof, a distance of over ten feet, simply by the aid of her hands, a thing no man would attempt while in his sober senses. Strange to say, the little girl was not injured by her sleep-walking propensity.

Remarkable Manifestations.

The Owatonna *Review* (Minn.) gives an account of some very peculiar spirit manifestations occurring in that city at the house of a Mr. Diment. It appears from the *Review* that Mr. Diment's family have been living in this house some nine months, and a short time ago some peculiar noises were heard, like the rattling of tin pails up and down the stairs; the door bell would ring, but upon going there no one was to be seen; leaving the house and locking all the doors, they have returned and found them unlocked; they had seen the door knob turn round, and going to the same no one was found to be there.

One day the occupants of the house went all through it, examined and fastened all the windows and doors, went up stairs and down the same, and as soon as they came down Mrs. D. said, "If I go up stairs you will hear this noise." She then started and went up one stairway and was going through the hall and down the other. In the meantime Mr. D. stood at the door looking up one stairway, the hired girl at the other. In a moment after Mrs. D. had got into the hall, Mr. D. says a report like the firing of a cannon was heard up stairs, and a shriek from his wife. He opened the door, ran up and found her lying on the carpet insensible. He brought her down, and when she came to, she said after getting into the hall something seemed to pass by her head, at the same instant a light was seen on the wall in front of her, and then the terrible crash, and that was the last she knew. When Mr. Diment found her she was ten feet from where she stood when she saw the light.

As soon as she recovered, they both went up stairs, taking a light. (Mrs. D. had no light at the time of this explosion.) At the head of the stairs is a window, and on the window sill and carpet was a large amount of broken glass. Some of the fine glass was driven into the wood, but it was not scattered around the room at all. Where she saw the light on the wall was a narrow strip about two feet long and two inches wide at one end and a half inch at the other, burnt on the wall. The glass in the window was all sound; there was no place where this glass could have entered the house, still it was there. The pieces of glass show it to have been cylindrical in form, of common flint glass. Where it came from, how it got there, and a general solution of this most wonderful phenomenon is the question of the hour.

An Old Woman's Prophecy.

Previous to the occurrence of the colliery disaster in Nova Scotia, a short time ago, a remarkable prophecy in reference thereto, was made. It appears from the Toronto (Canada) *Globe* that close by Stellarton is the town of New Glasgow, and among its residents is an old woman named Mrs. Coose, who claims the power of foretelling events. A couple of months ago, after the accident whereby the mine was partly flooded and a lot of horses killed, a number of the miners, fearing that the pit was not safe, consulted this old woman. She told them that there would soon be another accident of the same nature, and her prediction proved correct, for on the 12th of October there was another rush of water, which caused the death of six men. But her so-called second sight went beyond this. At the same time she told them that on the 12th of November there would be an explosion, which would be disastrous. In foretelling the first accident she did not fix the date, but she named the 12th of November as the date for the explosion. After the first prediction had proved correct, there was great excitement among the miners, who began to place more faith in the old lady's powers. The fear became so general that clergymen felt it necessary to speak from their pulpits of the folly of the so-called superstition. This quieted a great many, but a number, chiefly Frenchmen who went to that country a few years ago, could not be persuaded that all was right, and they left the mines. Some of the men again went to the old woman and she repeated her prophecy, but the ridicule of the better part of the community led many to suppress their fears and go to work. One young man named Roberts visited the woman a few days before the explosion, and was warned that if he wanted to live he must not enter the pit on the 12th. On that morning when the hour for commencing was approaching he spoke to his mother about the old woman's prediction. His mother rebuked him for paying any attention to such nonsense. He went into the pit and lost his life. This story comes from persons who are not inclined to believe in such things but who are firmly satisfied of the truth of it. If the old woman gave a blind guess she was very accurate in it. No one need be surprised that in view of the terrible realization of her prophecy she is now counted as a person gifted with more than ordinary mortal powers.

* * *

Every subscriber in arrears is respectfully asked to settle his indebtedness to this paper during the Holidays and start in fresh with the New Year. You will feel happier by this act of justice and so will the publisher.

Direct Writing a Scientific Fact—Can You Explain It, Gentlemen Scientists?

We hope the friends of Spiritualism will plant themselves on direct writing, and say to all foes, clerical or materialistic: Here at least is firm ground. Here we take our stand. Direct writing is an established demonstrable fact of science; and you are afraid it is, or you would investigate it with a view of finding a flaw in it.

You know that all this mass of testimony in regard to its occurrence under conditions without a flaw, without a possibility of collusion or trick, cannot be delusive. Deep down in your hearts you are afraid it may be true.

And true it is! And what are you going to do about it? Reject it blindly as of no account? Try not to think about it? Raise the old cry of possible jugglery? You know that all this is mere evasion. Here is an immense fact pregnant with immense consequences—a fact capable of daily verification through a growing multitude of mediums. Here is a "basis"—and a strictly "scientific basis"—and you cannot gainsay it, except by a stupid, ignorant denial or a resort to the old spurious cry of prestidigitation. That is set at rest, since slight-of-hand requires the use of hands. And here all is done independently of visible and tangible hands. How are you going to get rid of it, gentlemen? Why not give it up, and own your insignificance before such a phenomena? You are nonplussed, gentlemen! Keep firing away on this line—direct writing. Put it to our opponents every week in every possible form.

To the Friends of Truth.

The editor is putting forth his best exertions to make a paper which shall command the admiration of all intelligent, candid investigators, and extort the respect of those who oppose Spiritualism and modern free thought. The JOURNAL wields a wider influence to-day than ever before in the fifteen years of its existence. Its independent, critical and undenominational policy has proven the most effective method of advancing the objects to which it is devoted. The JOURNAL, as its old readers well know, neither courts the favor nor fears the frowns of the fanatics, fools and frauds who attach themselves to every reformatory movement; but it does earnestly seek and receives the approval of the classes to whom it appeals. Excellent as the paper now is, it falls far below the ideal of its editor. He seeks the active co-operation of every liberal mind that desires a high class paper so comprehensive in its scope as to be in demand by progressive people of all shades of belief, so devoted to the elucidation of truth as to make all other considerations secondary, so broad and catholic in its treatment of subjects that all can have respectful hearing. A large number of old readers are actively engaged in strengthening our hands by canvassing for new subscribers with flattering results. We confidently appeal to every reader who approves of the JOURNAL, to at once make an effort to increase its circulation at this opportune season of the year. Every regular reader can procure from one to one hundred new subscribers before New Years. TRY IT! Of course we greatly prefer to send the paper 15 months for $2 50 to new subscribers, but if you cannot induce all your friends to try that experiment, surely none of them will decline to pay 30 cents to read it 12 weeks. Try it!

* * *

Mr. Joseph Cook has set a stream in motion which cannot stop, any more than Peter could, by denying his master thrice, stop the march of Christianity. Foreign spiritual papers from Germany to Australia are pulishing the report of the investigating séance, held at Mr. Sargent's house, certified to by Dr. Bundy, Mr. Sargent, Mr. Kinney, Mr. White and Joseph Cook. The report is prefaced by the indorsement of C. H. Spurgeon, Geo. Williams, Rev. Dr. and Bishop Stanton, Rev. Dr. Rigg and a half score of other prominent clergymen who united in receiving and eulogizing him on his arrival in England. As Cook cannot rail his signature from his bond, the Reverend Bishops who commend him as a champion of the truth do virtually endorse Spiritualism to such of the public as are intelligent enough to read his record.

* * *

In order to understand, says Mr. Palmer in his new translation of the Koran, the immense influence which the Koran has always exercised upon the Arab mind, it is necessary to remember that it consists not merely of the enthusiastic utterances of an individual, but of the popular sayings, choice pieces of eloquence, and favorite legends current among the desert tribes for ages before his time. Judged, then, by the standard which we apply to other creeds, Mohammed's religion stands forth as something strikingly new and original, since it sets before his countrymen, for the first time the conception of one God, which was, as he asserted the faith of their father Abraham, but which their fetishism had so long obscured.

* * *

Subscribers who may desire numbers of this issue sent to their friends, may send the addresses plainly written and five cents per copy for the papers, and we will mail direct from this office. Readers who would like to have friends see a copy of the JOURNAL, can send the names and we will mail specimen copies from late issues free of cost.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

This paper will be sent 12 weeks to new subscribers, *on trial* for 30 cents, or, 15 months for $2.60. Send in the names before New Years Day.

A. B. French, of Clyde, Ohio, will lecture at Coldwater, Mich., Sunday, Dec. 26th; at Detroit on Sunday, Jan. 2nd and 9th, 1881.

Last week we filled a large order for books to go to Mr. Terry, the enterprising publisher and dealer at Melbourne, Australia.

A private letter to the editor from Cape Town, Africa, says the interest in Spiritualism is rapidly increasing among the best class of citizens in that city.

Mr. Denton's "Sideros and its People" will be continued next week. It was omitted in this issue to make room for articles especially appropriate to this number.

CECIL.—Write the editor over your own signature when you want his opinion; also recollect to enclose postage. Always act "on the square," especially with an editor.

Mr. D. D. Home's son, Gregoire Douglas Home, who distinguished himself by heroic conduct as related in a late number of the JOURNAL, has been awarded a gold medal by the French Minister of Marine.

Trial subscribers who intend to renew for a year will please remit $2 50 at least 10 days before their time expires. They can learn the date by examining the address tag on their paper.

Dr. Peebles has recently lectured upon "Travels" and "Eastern Magic," in the Unitarian church, Munson; the Congregational church, Unionville, and the Universalist church, Shelburn Falls, Mass.

A festival of the Childrens' Progressive Lyceum will take place Monday evening, Dec. 27th, at Weisgerber's Hall, cor. Prospect and Brownell sts., Cleveland, Ohio. Everybody is invited. Seats free.

The demand for Mr. Sargent's "Scientific Basis of Spiritualism" exhausted our stock last week, but we telegraphed for a fresh supply of that and Transcendental Physics and they will, no doubt, be here before this paper goes to press, in time to fill all orders before Christmas day.

The price of "The Watseka Wonder, a startling and instructive psychological study, and well authenticated instance of angelic visitation, has been reduced to ten cents, postage paid. For sale at this office.

Mr. John R. Robinson, Northern Passenger Agent of the "Sunset Route," and his wife, Mrs. Clara A. Robinson, the well known medium and magnetic healer, have gone to Texas to spend the holidays. Mrs. Robinson will be at home and ready to attend to her patients soon after New Years.

We now have for sale the "Experiences of Samuel Bowles, (late editor of the Springfield, Mass., *Republican*) in Spirit-life, or Life as he now Sees it from a Spiritual Standpoint." It is a valuable production, and cannot fail to interest those who read it. - Price 20 cents.

Dr. J. K. Bailey spoke at Kingsville, Ohio, November 28th; at Madison, Ohio, December 1st and 5th; at Thompson, Ohio, December 12th. Glad to note the apparent success of the Doctor. We hope that all efficient workers will be kept busy, at reasonably remunerative rates of compensation, in their respective fields. Address him, until further notice, Milan, Ohio.

William Anderson, of Louisville, sent one dollar to continue the JOURNAL to Kersey Graves. Christmas is here and we hope many of our readers will feel impressed to send Brother Graves some token of remembrance. He has labored long and faithfully, and now in his old age finds himself like many other reformers, poor in this world's goods. Poverty in such cases is no disgrace, but is decidedly inconvenient. Brother Graves's address is Richmond, Indiana.

D. D. Home writes us from Nice that his disease has for years been misunderstood by physicians, and that only within a few months have they been able to class it. They term it Paraplegie or a general paralysis. Mr. Home says he has great cause to rejoice that his brain has not been touched by the disease, and adds: "My guides have ever said the medical men were wrong in their diagnosis, but that now they are right."

The many friends of Mrs. E. T. Brigham, of New York, will be interested in learning of her journeyings. Under date of Nov. 29th, she writes us from Paris that she is about to leave for Algiers in search of a warmer climate, and if not pleased there should go to Nice or Montonne, returning to Paris in May. Mrs. Brigham in closing says: "The longer I live, the more I travel and mingle with the various nations of Europe, the more I thank God I am a Spiritualist and an American."

Light.

The above is the name of a journal devoted to the highest interests of humanity both here and hereafter, which will be published on Saturday, the 8th of January, 1881, by the Eclectic Publishing Company, 13 Whitefriars street, Fleet street, London, E. C., England. Terms to American subscribers $3.60 per year. The prospectus contains the following:

> Special care will be taken that the paper shall be conducted on the strictest principles of an honorable impartiality, recognizing heartily as co-workers all who are striving to demonstrate the reality and importance of the truths to which it is devoted, and all who are endeavoring, in any way, to further the highest interests of humanity here and hereafter.

Mrs. Hardinge-Britten's Spring Engagements Cancelled.

In answer to numerous applications for lectures during the ensuing spring months, I beg to say that family reasons compel me to sail for England about the middle of January, 1881. Those who have not already received letters from me to this effect, will kindly observe this notice. Up to January 15th, my P. O. address will be in care of Dr. J. V. Mansfield, 61 West 42nd street, New York. After that date letters will reach me addressed, 31 Derby Terrace, Moss Bank, Cheetham Hill, Manchester, England.

EMMA HARDINGE-BRITTEN.

New York City.

The *Solicitor's Journal* is authority for the statement that a prisoner was once convicted at Edinburgh, Scotland, of having while in a state of somnambulism, murdered his own child. He was finally set at liberty. Dornbluth, a German psychologist, tells of a young woman who, in consequence of fright occasioned by robbers, was seized with epilepsy, and became subject to somnambulism, and while in that state she was in the habit of stealing things, and was charged with theft, but on the advice of Dornbluth, was released and eventually cured. Who can explain the mysteries of the human mind?

We return thanks to the following named friends who have sent us lists of new subscribers the past week. As some of our correspondents complain of being annoyed by people who find addresses in the JOURNAL, we shall have to enforce a rule we long since found necessary and omit P. O. addresses:

D. Harbaugh, E. W. H. Beck, J. B. Pelham, J. W. Thomas, W. Bagley, A. Shadle, O. S. Morgan, J. H. Clute, B M. Ludden, H. O. Spencer, E. B. Hutchinson, S. V. Potter, L. Barrett, Geo. W. Hall, D. Cox, Jessee Butler, J. J. Morse, Jacob Hey, W. Speakman, S. Burroughs and many others.

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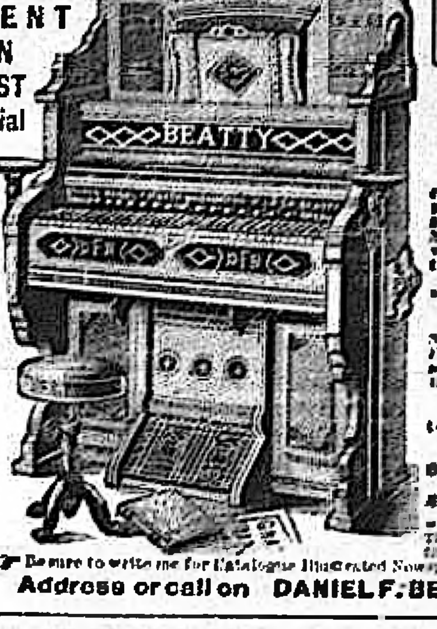

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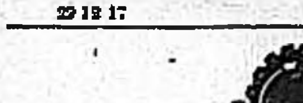

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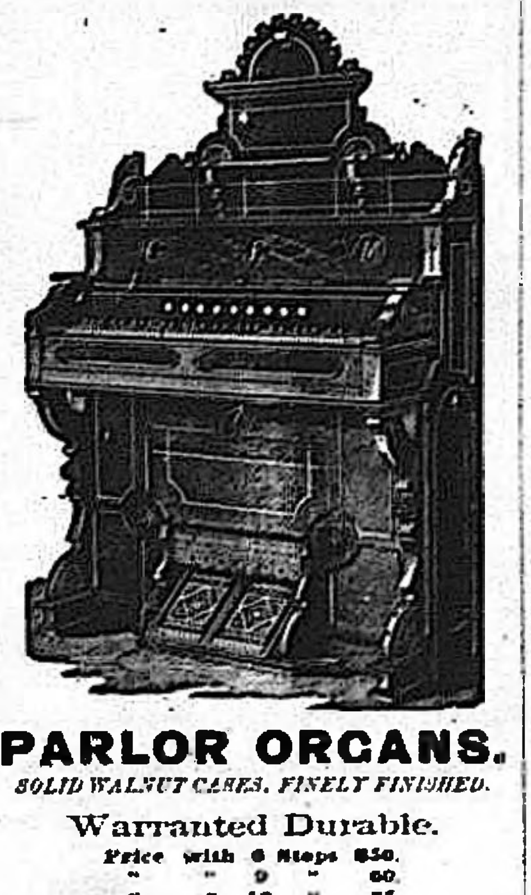

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Written for the Religio-Philosophical Journal.

My Christmas Guests.

BY SARA A. UNDERWOOD.

"What—alone—in the dark—on Christmas night,
Nay"—so an old friend protests,
"Come across to my home, where is laughter and light,
Be one of my Christmas guests!"

"But I've guests of my own"—I smilingly said
"Whose coming I'm waiting now;
Dear friends for whom no cloth need be laid
And who like my lamps turned low."

My neighbor, polite and rich and gay,
Passed down my darkened stair
To her elegant home across the way
Where all was lovely and rare.

And doubtless mused on my cold reply,
To her words of Christmas cheer,
And wondered what sort of guests could hie
To a mansion so dark and drear.

But the silken sweep of her robes scarce passed
Out of sound through my lonely hall,
When my longed-for guests came thronging fast,
And greeted me, one and all.

With a cordial grasp, a tender kiss,
Or a glance of loving truth,
For these were the friends we oftenest miss,
The friends of our by-gone youth.

Old lovers came who with passionate eyes,
Gazed content on my faded charms,
Who forgot I'd grown old, and cold, and wise
And that age the senses calms.

There were those who held me in soft embrace,
Friends lovely, beloved, and sweet,
Mid these, with the hard lines swept from her face
Came my friend from across the street.

No longer wealthy, or bitter, or cold,
As she had grown in these later years,
But with eyes full of love and truth as of old
My doubting heart she cheers.

And friends of childhood came trooping in
With laughter and songs of glee,
Fill my silent room with the joyous din
Of these spirits of memory.

Of memories olden, of memories sweet,
For these are the guests so bright,
Who have gathered to cheer, to charm and to greet
My lonely Christmas night.

Thorndike, Mass.

The Birthday of the Year.

BY ALEXANDER WILDER.

Who invented Christmas? Who devised its games and sports, and the cementing anew of old friendships? The festival which we commemorate by that name, is one established in the Ancient World's childhood. Go where we will among the more cultured and thrifty of the denizens of the other hemisphere, and we find the recurring of the period welcomed by every demonstration of enthusiastic joy.

It is a custom older than Christianity, and yet that was itself a doctrine in Judea centuries before the rule of Pontius Pilate. No need to wonder at this; the founders of religions are never recorded in history. Buddhism is older than Siddartha, Parsism than Zarathustra Spitama, Hebraism than Ezra or Moses, and I opine, Islam than Mohammed. The men who gave name to world-faiths, did like Kut fu-tsi, they took an old religion, pruned it, and gave it thus renovated, to their fellows.

We need not marvel, therefore, that the newest outcome of life and spirituality may be shown to be the Very Old come into renewed power. The babe is an ancestor in some sense re-born.

The earlier Christmas was a festival of nations that worshiped God in the daylight, and on the mountain summits. I am fond of imagining it as originating with that race from which among alike Hindoo and Aryan, Greek, Roman and Northman. There is something ineffably sublime in the concept of Ahura Mazda, the Source of Life, in Mithras the God of Truth, regent of the sun and day. But we may not forget that the Mongol and Chinese sovereigns also pay homage to the God of the Sky at every winter solstice, and that it has been their custom from the remotest antiquity. The Persian worship as described by Herodotus, is almost precisely like that of the Chinese Emperor. When, therefore, we are depicting our Christmas at the West, we are likewise recapitulating usages of the older time and nations. Polydore Virgil accordingly informs us that "trimmyng of the temples with hangynges, flowres, boughes and garlondes, was taken of the heathen people, whiche decked their idols and houses with such array."

When the Church had changed the birthday of Jesus from the Annunciation Day to the Solstice preceding it, the purpose was avowed to be in order to divest the older faith of its sacred customs so that the reverence and affection of the people might be transferred to the new. In some degree the two were blended. Constantine, the first reputed Christian Emperor, was likewise a soldier of the Deus Invictus. That divinity in common with Saturn, Horus and Frey of the Northmen, had his Yule-feast in winter. Astrology, the handmaid of theography, added her testimony. At the hour of midnight, on the 25th of December, the Celestial Virgin of the Zodiac arose, and a few hours afterward the feeble winter sun, feeble as if new born emerged from her side, and entered upon a new earth-life. We can thus read intelligently the inscription on the temple of the Virgin Goddess at Saïs: "I am the All that is, and was and will be; no mortal hath removed my peplum, and my offspring is the Sun." Makrobius explains that the god was so prefigured because "this day being the shortest, this God seems to be yet a weakling child."

The month of December was sometimes denominated The Stable of Augeias, because Herakles, the Sun-God of the Dorians, drew through it the river of Aquarius, to cleanse it. Hence the Cave at Bethlehem where the women bewailed the slaying of Adonis, was also revered as the stable of the Nativity. * Gregory Nazianzen deprecated, however, the employing of like methods of commemoration. "Let us not celebrate the feast after an earthly, but a heavenly manner," said he; "let not our doors be crowned; let not dancing be encouraged; let not the cross-paths be adorned, the eyes fed, nor the ears delighted; let us not feast to excess, nor be drunk with wine."

We need only recall the Saturnalia, Bacchic and false rites to comprehend intelligently this caution of the Christian Saint. No more complete blending, however, may be imagined than that of Druidical customs with those of the Church in the North of England, as described by Stukeley: "This is the most respectable festival of our Druids, called Yule-tide; when misletoe, which they called *all heal*, was carried in their hands and laid on their altars as an emblem of the salutiferous advent of the Messiah. This misletoe they cut off the trees with their upright hatchets of brass, called *celts*, put upon the ends of their staffs which they carried in their hands. The custom is still preserved at the North, and was lately at York. On the eve of Christmas-day they carry misletoe to the high altar of the cathedral, and proclaim a public and universal liberty, pardon and freedom to all sorts of inferior and wicked people at the gates of the city, toward the four quarters of heaven."

One is strongly tempted to write interminably on this theme. I will endeavor to forget Asia and Europe, in order to keep in bounds. Under the Druidical regime in England, and after the introduction of Christianity, as Stow has informed us, "against the feast of Christmas, every man's house, as also their parish churches, were decked with holme, ivy, bayes and whatsoever the season afforded to be green. The conduits and standards in the streets were likewise garnished." The holly, rosemary, box and yew were also employed. These usages, the dancing, drinking, and other practices at first all had a deep religious sense, in little affinity with the sporting and merrymaking with which they are now so universally identified. The houses were decorated, because the Englishman's house was originally his church as well as his castle. If youths and maids ever then kissed under the yew, the holly or misletoe, more of solemnity than of sport characterized the act.

The Yule-log was laid on the fire the preceding evening and a watch maintained. The log was of ash or birch, peeled as was usual in the temples of the fire-religions, and was lighted from the remains of the year before. The "eternal fire" of the family altar, where the ancient fathers of the household officiated, and the prytanea are forcibly brought to memory. The animals, as in the stable at Bethlehem, were supposed to kneel at the proper moment. One countryman in Devonshire watched in a large stable, but was scandalized that only two oxen knelt when they ought; the others kept on eating in total unconcern. After new style was introduced, the cattle, we are assured, remained constant to the former dates.

Yule-tide stories were among the pleasures of the time. Employers, children and servants sat round the fire; and the tales of fairies and other "good people," etc., were related. We are indebted to this custom for the preservation of our literature of fairyland, the stories of Cinderella, King Arthur, and other wonderful characters, as well as many songs and ballads.

The morning of the 25th was ushered in with the Christmas carols. So the old Eranians of Baktria adored the Morning Sun. Many of these songs are still extant. They were festal chansons for enlivening the merriments of the Christmas celebrations. The first dish served was a boar's head, which was placed on the principal table in the hall. For this indispensable ceremony there was a carol. Chaucer mentions this custom in his Franklein's Tale:

"Janus sitteth by the fire with double berd,
And he drinketh of his bugle-horne the wine;
Before him standeth the brawn of the tusked swine."

This was a direct transcript from old usage. Freyr, the favorite god of the Northmen, was slain by a boar, like Adonis. In Syria, Phrygia and Scandinavia, a boar was hunted and killed for this occasion, and from the custom was first derived the prohibition of swine's flesh to the Israelites and semitic Arabs.

The introduction of St. Nicolas or Santa Claus into Christmas matters, is a modern innovation. The patron of thieves and scholars has his own anniversary on the sixth of December, and our Knickerbocker Dutch still hold him to his own.

The Lord of Misrule, or Abbot of Unreason, was a former dignitary of Christmas. Stow informs us that this personage was in the king's house, and that the like was in the house of every nobleman of honor or good worship, whether spiritual or temporal. The Mayor of London and the Sheriffs had them also. Their jurisdiction continued till Candlemas, in which space there were masquerades, mummeries, playing at cards for counters, nails and points more for pastime than for gain. Similar functionaries were kept at the Universities of Oxford and Cambridge. The Oxonian *Rex Regni Fabarum* bore a profusion of titles: "The Most Magnificent and Renowned, by the favor of Fortune, Prince of Alba Fortunata, Lord of St. John's, High Regent of the Hall, Duke of St. Giles', Marquis of Magdalene, Landgrave of the the Grove, Count Palatine of the Cloisters, Chief Bailiff of Beaumont, High Ruler of Rome, Master of the Manor of Walton, Governor of Gloucester Green, Sole Commander of all Titles, Tournaments and Triumphs, Superintendent in all Solemnities Whatever."

Mumming was an old sport. Men and women putting on each others' clothes or in other fantastic gear, would go from house to house, and partake of their entertainments. If young women were still abed, the men would repair thither and drag them forth. The celebrated R. Abelard exercised this freedom at the house of Canon Fulbert and it was nothing accounted, being a common practice. An old writer has traced this custom to the Romans, who introduced the Saturnalia into Britain. In them there were luxurious feastings among friends, presents were mutually bestowed, and changes made of dress. Christians adopted these practices, extending them from the Nativity to the Epiphany—twelve days, and this mumming with painted visages, was copied from the Quinquatria of the Romans.

A Puritan writer has described the reign of the monarch as seen by chastened eyes. All the wild heads of the parish, conversing together, chose them a great captain, of mischief, whom they ennobled with the title of "My Lord of Misrule," crowning him with great solemnity and adopting him for their king. This person selected a body-guard, who put on his livery, together with jewels, scarfs and bells, "borrowed for the most parte of their pretie Mopsies and loovyng Bessies for bussyng them in the darke. These thinges sette in order, they have their hobbie-horses, dragons, and other antiques, together with their gaudie pipers, thunderyng drommers, to strike up the Devill's daunce withal; then marche these heathen companie towardes the churche and churcheyard, their pipers pipyng, drommers thonderyng, their stumppes dauncyng, their belles jynglyng, their handkerchefes swyngyng about their heads like madmen, their hobbie-horses and other monsters skyrmishyng amongest the throng; and in this sorte they goe to the churche (though the minister be at praier or preachyng) dauncyng and swyngyng their handkerchefes over their heads in the churche like devilles incarnate, with suche a confused noise, that no man can heare his owne voice. Then, after this, about the churche they goe againe and againe, and so forthe into the churche-yard, where they have commonly their summer haules, their bowers, arbors, and banquetyng houses set up, wherein they feast, banquet, and daunce all that daie, and peradventure, all that night too. And thus these terrestrial furies spend their Sabbath daie."

It is almost unnecessary to state that the Puritans of the Commonwealth lost no time in putting an end to these practices. Hence the ballad:

"All plums the prophets' sons defy,
And spice-broths are too hot;
Treason 's in a December pye,
And death within the pot,
Christmas, farewell; thy days, I fear,
And merry days are done;
So they may keep feasts all the year,
Our Savior shall have none."

The "pye" alluded to is explained by Meisson, in his book of *Travels in England*: "Every family against Christmas makes a famous pye, which they call Christmass Pye. It is a great nostrum, the composition of this pastry; it is a most learned mixture of neat's tongues, chicken, eggs, sugar, raisins, lemon and orange peel, various kind of spicery, etc. They also make a sort of soup with plums, which is not at all inferior to the pye, which is, in their language, cal in rhymes which 'did gain him love' of all both far and near."

These "good old times" have passed away, swept from the land by Cromwell and his Parliament. The Restoration did not restore them. The mirth of Christmas is unlike that of the Christmas that formerly existed. The English gentleman calls from house to house like the New Yorker on the first of January; but mummery, lords of misrule and other makers of sport, are gone. Instead of Christmas carols are those performances, incipient of music, the saw-mill notes of the itinerant organ-grinder. Our fathers kept the day holy and went to bed not sober; now people are sober, but lack all pious veneration for the day. The wassail-bowl has passed away, and a punch of bad liquors has taken its place.

Yet let us hope that what is good of the olden custom may remain; and especially that Christmas may not degenerate into a period of distant courtesies and mere formal greetings. It is proper to enjoy the present; well enough to laugh over the past, to tell old stories and invent new ones. In short we should be cheerful and generous, and endeavor to make others as generous and cheerful as ourselves. Christmas, it is true, has been superseded in a great degree, so far as its festivities are concerned, by the "Annual Thanksgiving," once a Yankee notion, but now a national anniversary. But, with its reminiscences extending over centuries and scores of centuries, the memories of Creation's birthday, it deserves to be retained as a festival and day of rejoicing among friends.

"Heap on more wood! the air is chill;
But let it whistle as it will,
We'll keep our Christmas merry still."

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* The rites of Tammuz or Adoni were celebrated at the vernal equinox. It would seem from the legend of the second chapter of the *Gospel according to Luke*, that the earlier Christians had placed the nativity of Jesus at the same time, the 25th of March, afterward the date of the Resurrection and the Annunciation by Gabriel. Flocks are not usually kept in the fields in Palestine in midwinter, and the shepherds to whom the angels announced "a Savior born," received the news, necessarily, at a more probable time.

The Field that is White with the Harvest.

BY DR. C. D. GRIMES.

After returning from a visiting and lecturing tour, my first business was to look over the accumulated copies of the Journal, when my eyes fell upon "The Field that is White with the Harvest." Oh! how my heart did "leap for joy," when I comprehended the beauty and utility of this God-given plan. How I felt to thank you as the medium and the higher powers above that set these golden thought waves in motion, which have been translated to the facts of consciousness in lower spheres, and then have been materialized upon the brilliant face of the dear Journal.

How many times have I when visiting the rural districts, and calling upon some liberal or Spiritualists, saying, "I come, brother, to make an effort in connection with you and yours, to extend the blessings of harmonial thought." But how many times has my heart been chilled with the reply, "That's impracticable." Many times have I encouraged speakers, and labored with them to that end, and as many times have I been left to shoulder the burthen alone." Then my heart grew sad, and I said, "How long, oh, Lord, how long?

And many times have I when beating against these chilling winds, thought of the God given plan of John Wesley, upon which he organized his circuit riding church; I mean his *go around*, and I fancied I heard him saying to his subordinates, "Go around, and take with you as faithful ministers of the word, a supply of the spiritual wants that each one at each station is hungering for. Break the bread of life to the needy: and when you get around once, go around again; and again, and supply their new and increasing wants. Water these plants which your heavenly Father hath planted with the water that springeth up to everlasting life, that they may grow and unfold into perfect men and women in truth; for life is action, life is real—life is the earnest; 'work while the day lasts!'" And then I thought his large heart was so intent on success, to be found *in the act*, that he wrote but little of creed; hence the advantage of our good Bro. Thomas over his (Wesley's) degenerate followers, who like the undeveloped past are vainly trying to "bully" the enlightened present.

Thus they went around the circuit—around the *whirl*—around the world. The whirl was the world in the pagan mythe; as the sun in its imaginary track around the earth, whirled around, and as it whirled around, it created the seasons. From this came the vegetable world, and from the vegetable, the animal. "These are thy changes, Almighty Father—these the varied God." No life without a whirl—a go around, a circle of activities—fluids coursing around, as the sap and blood, by which life is nourished. God's pattern of life—activities in a circle.

As the blood goes around from the lungs to the capillaries, and from the capillaries to the lungs again, it goes freighted with all the elements that are wanted at the numerous stations, and like a faithful porter delivers to each their meat in due season; of some to make tissue, of some nerve, of some muscle, bone, teeth and hair, not forgetting even the finger and toe nails. But once going around amounts to but little. When it arrives at the lungs it takes on another load of freight, then whirls around again and again without tiring, like the fabled clock, then stopping to count its various rounds, as the clock did, and get weary in view of the multitude of its ticking.

Life is change as well as action, and if we get it we must catch it on the waves of change, and like a bird on the wing, we cannot stop the flopping of the wings of life. The meat that was served the physical yesterday, will not do for to-day. There are no birds in last year's nest, they have fledged their wings and passed along the journey of life. The thoughts the soul fed upon yesterday are appropriated, laid down as integral parts of the spiritual body. To-day the soul calls for more. Give me food, or I cannot fledge my wings and move on, and instead of becoming the soaring eagle that feasts upon the sun-light of higher spheres, the young muscles of my pinions must atrophy, and then I must be chained to earth and dust, like the stupid kid. The grand temple of life needs other elements, to round it out in greater beauty and perfection. The grand archway of truth needs millions upon millions of stones yet. Aye, who can tell when we will be ready for the key stone in the immortal future?

Every atom in the compound, every planet in the solar world, every life in the vegetable, the animal and the human, is imitating this whirl, and here is where John Wesley found his *go around* and you have struck the same key-note of organization—heaven's first and holiest law, and have thus sent it forth to the people. First the physician comes around with his physiology and hygiene; and well first, for the first duty is to obtain a healthy body as a tenement of a pure soul. For, whosoever defileth the temple of God, him shall God destroy." Next the economist with his "social science"—the corner-stone of all successful organizations. Next the lawyer, with his "political progress and business reform," then the humanitarian with his "remedies for crime," professors of cuisine with "improvements in cookery," conducting to temperance and health, of astronomy "on the stars," of antiquarian research, on "the Hebrews and Jesus," of modern research, on "Goethe and Shakespeare," of psychology, on the powers of mind over matter, of biology, on the processes of life—

"As round and round they come
Ever the truth comes uppermost
And ever is justice done"—

interspersed with the drama and the promenade, not forgetting music and the tipping the light fantastic toe in the merry innocent and harmonizing dance; thus uniting pleasure with profit or innocent amusement with the acquisition of knowledge, all of which contribute to balance the man, and round up a beautiful, symmetrical and harmonious being.

Really if this programme will not contribute to an advance in refinement, in high and holy aspirations, in pure and elevated thought, in a higher tone of morals and purity of life, what will?

Again, this plan will be a promoter of individuality, which we must and will have, and that just as fast as life unfolds in knowledge and complexity, which is all as it should be, always remembering that it should be in a charity broad enough to render unto others all the rights we claim for ourselves. Then we can patiently listen while others are stating their reasons for "the faith that is within them," allowing them to see their truth from their own stand-point, and often be reminded that, belief or unbelief, like love or hatred, comes not of our volition, neither can we be reasoned into it; but comes of our intuitions, from the deep "well-springs" of the being.

But after all this, having as we suppose burnt up all the chaff of selfishness and inordinate desires, sufficient to establish and cherish this broad charity, we find in the substratum of human existence, a social element that imperatively demands food—food—social food, ere I die of inanition. To the gratification of this element is due the prosperity and continuity of Christianity and church unity.

This demand in our natures will be gratified in some way and place. If it is not where knowledge and refinement is supreme, it will be where lust and sensuality reign; in the halls of science and refinement, or in the brothels of depravity and debauch. Now it is just as true that one-half (the negative) of the human family will be, and depend upon being led, as it is that the other half (the positive) will try to lead, or influence them, and it is just as natural and essential to be negative as positive, and it is just as easy to make virtue pleasant and lead them there, as it is to make vice pleasant and lead them there. I give the churches the credit of understanding and trying to work on this principle, although they fall in comprehending the mode; while I emphatically deny that "the heart is prone to do evil," and that continually; for there is a good in all, only we have not the ingenuity, patience, and skill to find the door that leads to it.

Let us make virtue more attractive than vice, coupling it with pleasure, knowledge and profit, having sociality, progress, purity and love as corner-stones, and work, work, work as the watch-word, and if true to these cardinal principles, "The church of the future" will be a verity and a success.

Sturgis, Mich.

The old faiths, like cotyledons well stored with starch, are perishing as the spring advances; yet only to yield their nourishment for a better faith.—*F. E. Abbot.*

EXCELSIOR.

(An Acrostic.)

BY H. S. HOLBROOK.

"Excelsior!" the Word of God to Man:
"Come higher up the shining path of Thought;
Contrive more heights to gain, more depths to sound;
Express yet more than all the Wise have taught;
Lift up the veil from secrets yet unsought;
Seek Right to gain from Wrong; seek Peace from War;
Inspire such Wisdom as all time has wrought;
Observe such virtues as you pray Heaven for,
Raising and bearing high this sign, 'Excelsior.'"

"Excelsior!" the prayer of Man to God:
Come, Thou, the Guide of my aspiring heart,
Conduct my footsteps on the *higher road*;
Endow my soul with each diviner part,
Love, Wisdom, Joy, and Truth's most truthful chart;
Show how each crime and wrong I should abhor;
Inspire each holier thought, each nobler art;
Oppress me not in Life's o'erchafing war;
Renew each day my strength, *Excelsior! Excelsior!*"

It hath so chanced, Mr. Editor, that I have wrought out and penned the above lines close upon the advent of Christmas, 1880, and, if it please you, they may go out with the occasion with such superior meaning as the term *Excelsior* has to the Spiritualist.

Excelsior,—something higher, something better, *something higher, something better*, day by day and year by year, in all time, whether on this side, or on that side of the river of death—*this* is the dominant idea of our philosophical religion—a religion based on facts and demonstrations furnished us all along our path of life, such as never before were furnished to the most inquiring mind. Something higher—something better—growth, by aspiration, thought and action—*this* is the centre, the chief factor, the directing element (the hub of the wheel, the key-stone of the arch, the keel of the ship,) of our system, and stands in the stead of "the scheme of salvation" of other systems, by the death of the innocent, by atoning blood, by faith in things impossible in the order of nature, and without avail, too, except to the few predestinated by the Will of God.

Excelsior, something better, is so far applicable to Christians as to the events celebrated in the Christmas Holidays, and the events that now daily transpire, that I take pleasure in presenting the comparison. At or about the time of the birth of Jesus, the founder of the Christian religion, many wonderful events are said to have transpired, the most beautiful of all being the presentation to the shepherds watching their flocks by night, near unto Bethlehem, where the great occurrence, the birth of the Savior of the world, is announced. An angel is said to have "appeared to them," and "the glory of the Lord shone round about them," and also "a multitude of the heavenly host praising God, and saying, 'Glory to God in the highest and on earth peace and good will toward men!'" and this was "good tidings of great joy to all people."

This vision, this visitation, this song of the angels, as it is called, this announcement, these are rehearsed at Christmas times as the most notable demonstration that attended the advent of the supposed savior of the world, not to speak now of how little in fact has come to the world of "peace on earth and good will toward men," I wish to remind the reader how much superior are the demonstrations of to-day to those which are celebrated by the Christian world in these Christmas times, as to which so much is said, so much is done, all along the course of time. That demonstration was local and not repeated—indeed all the demonstrations of those times were local and not repeated, if history, that is now mostly relied on, is true. It was the relation only of them, a few observers, and mostly illiterate, that came to others. It is the story of them also, and *only that*, that comes down to us, straggling over the depths of many centuries of darkness; and however much one is given to *faith*, it cannot be denied that to all reasoning minds the "star of Bethlehem" is greatly dimmed by distance and the clouds of time. But our demonstrations are *everywhere, here and now*. The "heavenly host" visit every part of the globe. It is Bethlehem extended through the four quarters of the earth. It is more than this a hundred fold. The Christmas Holidays are well, we will join with those who keep them for Christ's sake as good, so far as they go, but really with better reasons and with more zeal, than they who are merely Christians according to their own definition. We may well believe, I do believe (and we have spirit authority for it) that at such times the Spirit-world is near, always near, coming then more near, joining in our festivities for their sakes as well as our own and making all "*Merry*."

I might extend, Mr. Editor, my thoughts and words almost infinitely—for what a grand and happy theme! I will close (with due respect for others) by saying that for myself, in view of a better religion—a religion that conserves all the good of the past, yet reaches out continually for that which is better, throwing off all that is unworthy, that is advanced and proved by so many better demonstrations here and now, and to be repeated till all doubts are overcome—I must magnify the word that expresses all so fully, "Excelsior."

"Peace on Earth, Good will to man."

So sang the angelic hosts on the plains of Judea some two thousand years ago, and the thought comes up in this Christmas time, when the memories of past joys and blessings mark mile-stones in our life journey, "Are we any nearer the millennium age than when the voices from the spiritual realms sang so sweetly by the new-born babe in the manger?" Civilization has certainly advanced, and men and women with the new light of modern Spiritualism, are getting clearer glimpses of the life-work and teachings of Jesus. Some in our household of faith, feel that when the full scope of spiritual teachings are understood, we may realize divinely, perhaps, the significance of this angelic song which has cheered the toilers through all the ages, and to hope that it may be possible for us to exemplify the presence of the "Christ-spirit," which will be the fore-shadowing of the good time coming.

Have we, as Spiritualists, realized fully how closely the manifestations of Christ's age resemble those of our own? We can feel the baptism of the same wave of love from the heavenly home, and are able to trace to the highest heaven this unending chain of loving cause and effect, that must eventually bring "Peace on earth and good will to men."

It seems to me that no form of faith should celebrate Christmas festivities with more earnest zeal than those who have talked with angels, felt their very presence and are imbued with their gentle spirit. I know that some in their protest against a dogmatic theology are prone to ignore all that is pure and holy in the earth-work of Jesus, and who also fail to comprehend the spiritual signification of his birth, which in our age should be clearly understood. We have all too long cavilled at minor non-essentials, and have been blind to the fact that many a brother or sister still in the Christian church, daily bear witness that the real "Christ spirit" is being manifested again upon earth.

Friends, amid the sweet, tender and holy memories of this Christmas tide, let us take a new departure, and see how much good we can find in every human soul that we may meet with in our daily life. If we have, as we claim, the most beautiful philosophy, the grandest religious faith that has yet come to the world, let us live it more closely in the year to come, and leaving the things of the past, press more earnestly forward; let us be more earnest in the work that has fallen into our hands; let our lives bring no dark spots upon the pure banner of Spiritualism, but let them grow luminous with a true spirituality, and if we feel the very presence of Christ, or the spirit of love, I can but believe, if we desire, we shall feel it in our souls, and with that impelling power be able to unitize the efforts of all good men and women, and thus hasten the dawn of the millennial age when, "Peace on earth and good will to men," will not only be a possibility, but an actual realization.

As we make merry around the gift-freighted Christmas trees, and gather about our hearth-stones and groaning tables on Christmas day, may we be filled and permeated with that divine love so clearly exemplified in the life of Jesus, and may the coming days prove by our living that it still abides with us, and that we deserve all the names of our brotherhood. True Spiritualists—materialistic, Christian and anti-christian, and yet Harmonial Philosophers—welcoming to abide with us, the radiant "Arabula."

S. B. Nichols.

407 Waverly Ave.

A Dream or Vision—Prayer Answered.

BY BRONSON MURRAY.

It is now twenty years since, while I was residing at Ottawa, Illinois, my excellent friend, Mrs. Pavor, then an aged lady residing there, while conversing upon the spiritual gifts recorded and assured in the Bible, remarked to me that she had had a very vivid dream or vision. I had just said to her, "It is written 'when the flesh is weak my spirit is strong, saith the Lord,' and surely, if this be so, you should have some experience of it, my friend, for you are very weak in flesh." And so she was. Age was telling upon her, and, beside, her health was very poor. Her reply was:

"Last night I had a very vivid dream or vision. I thought I was in an orchard beneath a tree and beside me was a gentleman whom I had not seen for forty years, and then we both were in England. I thought as we stood beneath the tree, that a beautiful apple dropped at the feet of each of us. Oh! it was beautiful fruit; the handsomest I ever saw. He picked up his apple. I stooped to pick up mine, but it rolled beneath a little bundle of chaff.

"This morning," she continued, "I heard of his death. Now do you think there can be any meaning in that?"

I drew her attention to the statement that he got his apple, and that she had heard of his death. Then she exclaimed, "Do you think that was what it meant?" I replied that she must judge, but at the same time, I wished her to notice that the fruit he got was the finest and most beautiful she ever saw, and that he had gotten death. It was several months after that conversation before Mrs. Pavor died. She was widely and most favorably known about Ottawa, and universally mourned. She was not a Spiritualist, but an Episcopalian. The remaining portion of her earth-life was indeed mere chaff. Weary and invalid, she longed for release by death. Though bedridden, she had constant evidences of another existence than this life's. Out of many which she related to me, I will give you one to print in the Journal:

It was on a bright moonlight night. She was wasted and worn, lying in her bed. In the next room, the door being open, lay her married daughter with her baby, and in a cradle by the side of the daughter's bed was a child of some two years, fretting and crying, with temper. After some time Mrs. Pavor called to her daughter to bring the cradle to her own bedside, and she would try to rock it to sleep. The child was brought in the cradle and the door between the rooms was closed to enable the mother to get some rest after her hard day's work.

Feeble and worn, poor Mrs. Pavor essayed to rock the cradle and still the child. It was useless. As passionate and tumultuous as before, the little wretch cried on. At length Mrs. Pavor gave up to despair and said aloud, "All I can do is to pray for you, that God will save you from the effects of your terrible temper." Then she desisted from rocking and turning her face to the wall and away from the cradle, she opened her burden to God, and prayed that he would save the child from the effects of its terrible temper. Suddenly the child stopped, as suddenly as if it had been shot, and she turned again to look at it.

There she saw, leaning over the foot of the cradle, a bright little angel, looking straight into the child's eyes, and the child looking steadfastly at the little angel. The grandmother recognized the little spirit. It was the half-brother of the child in the cradle, and had died some years previous. Mrs. Pavor thought she must be hallucinated. She reached for the window curtain and drew it aside. The moon shone full upon the child and the angel; both were plainly visible. After a while the latter disappeared. Then the child in the cradle exclaimed, "There! that woman has taken away my pretty little darling."

But the child cried no more. Its nature seemed to be changed, for, thenceforth, whenever the baby cried, it would exclaim, "Baby, you must not cry; if you do, you shall never see my pretty little darling."

My friend no longer doubted. Hallucination was out of the question when the child also recognized the bright visitor. That the child should have seen the attendant "woman" who took away the bright angel while the grandmother did not notice her, is not to be overlooked.

The perception of the child seems to have exceeded that of the grandmother. There is no monopoly of such spiritual visions. They are to be found among the humbler members of every church and society. They are not confined to any sect or order. It is the mission of Spiritualism to assert this and to demonstrate that such appearances are not supernatural. It says to the world at large, "If you would learn, look about you."

Sideros and its People.

We have been very much interested in Prof. Denton's Work "Sideros and its People, as Independently Described by many Psychometers," as published in chapters in the Religio-Philosophical Journal. It is the history of a planet and its people, from the earliest stages through ages of development to its final dissolution and disruption, the fragments shooting into space, some of them falling into the sun, others to the planets and one huge fragment, 100 miles in diameter, striking the earth near Greenland, changing the polarity of the earth and suddenly enveloping the then temperate zone of that part of the globe into a region of eternal frost and snow, covering what is now Northern Dakota with huge fields of ice, miles in thickness. Subsequently, according to his theory, another fragment struck the earth near what is now the north pole, again creating a new polarity, and leaving our planet as it now exists. The meteoric showers that occur periodically in November, are traced to the same source, as fragments of this lost world, Sideros, are now revolving in clouds around the sun, nearly in the path of the old planet, and through which the earth passes once in thirty years. This work is to be published in book form and will be found intensely interesting, even to those who find it difficult to comprehend or believe the theory advanced.—*Fargo Republican.*

Spiritualism.

Spiritualism is regarded by so called church Christians as a disturber of the peace; that its followers are iconoclastic; that they tear down, and do not build up. This we deny. There is not a Spiritualist in the civilized world that wants to rob any man of what is his own; neither do they want to tear down places of worship, but they want to see them put to some practical use. If there are places where God meets his children to bless them, then they should be free for all to go and receive the blessing. If they are paid for by the people, they should belong to the people. But if owned by sects or co-partners, for the purpose of proselyting, then they should pay their part of the current expenses necessary to support the government under which they live, and by which they are protected. The expense of supporting the religious organizations of the world is equal to that required to support the national governments, and the only thing that can be charged against Spiritualists is, that they do not feel willing to be taxed to support a religious oligarchy in which they have no interest. If one class of men feel it to be their duty to contribute to the support of a religious organization, it is their privilege to do so, but we want them to bear all the burden.—*Olive Branch.*

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ARRIVAL AND DEPARTURE OF TRAINS.

EXPLANATION OF REFERENCE MARKS.—† Saturday excepted. *Sunday excepted. ‡ Monday excepted. § Daily.

Chicago & Northwestern Railway.

For Maps, Guide-Books, Time-Tables, Sleeping-Car accommodations, apply at 62 and 64 Clark st., Grand Pacific Hotel, Union Express office, northeast corner Randolph and State sts., Palmer House, 75 Canal st., and at the depots.

	Leave.	Arrive.
aPacific Fast Line	*12 30 p m	*3 15 p m
aSioux City and Yankton	*[illegible] p m	*3 15 p m
aOmaha Night Express	†9 15 p m	‡7 00 a m
aDes Moines Night Express	†9 15 p m	‡7 15 a m
aDes Moines Day Express	*12 30 p m	*3 15 p m
aSioux City and Yankton	†9 15 p m	‡7 15 a m
aCedar Rapids Express	*8 30 a m	*6 45 p m
aFreeport, Rockford and Dubuque	*9 15 a m	*3 30 p m
aFreeport, Rockford and Dubuque	*10 15 p m	*6 15 a m
aFreeport, Rockford and Lake Geneva	*4 15 p m	*10 30 a m
bMilwaukee Express	*8 00 a m	*7 45 p m
bMilwaukee Special (Sundays)	[illegible]	4 00 p m
bMilwaukee and Green Bay	*10 00 a m	*4 00 p m
bMilwaukee Passenger	*5 00 p m	*10 30 a m
bMil. Green Bay and Marquette	‡9 00 p m	‡6 45 a m
bGreen Bay, via Janesville	9 30 a m	6 45 p m
bSt. Paul and Minneapolis Express	*10 00 a m	*4 00 p m
bSt. Paul and Minneapolis Express	‡9 00 p m	‡7 00 a m
bSt. Paul and Deadwood Express	*[illegible]	[illegible]
bLa Crosse and Minnesota	*10 00 a m	*4 00 p m
bLa Crosse and Minnesota	‡9 00 p m	‡7 00 a m
bWinona and Central Dakota	*10 00 a m	*4 00 p m
bWinona and Central Dakota	‡9 00 p m	‡7 00 a m
aLake Geneva Express	*4 15 p m	*10 30 a m
bLake Geneva	*4 15 p m	*10 30 a m
bFond du Lac, via Janesville	*4 15 p m	*10 30 a m

For suburban trains, see local time card at 62 Clark st.

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a—Depot corner of Wells and Kinzie sts.

b—Depot corner of Canal and Kinzie sts.

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Depot, corner Van Buren and Sherman streets. City ticket office, 56 Clark street, Sherman House.

Leave.		Arrive.
10.00 a m†	Davenport and Peoria Express	†4 20 p m
12.05 p m†	Council Bluffs Fast Express	†2 30 p m
12.05 p m†	Kansas City, Leavenworth and Atchison Fast Express	†1 30 p m
5.00 p m†	Peru Accommodation	†10 20 a m
10.00 p m††	Council Bluffs Night Express	‡6 30 a m
10.00 p m††	Kansas City, Leavenworth and Atchison Night Express	‡6 20 a m

BLUE ISLAND ACCOMMODATION.

Leave.		Arrive.
6 55 a m†	Accommodation	†6 40 a m
8 40 a m†	Accommodation	†7 45 a m
12 05 p m†	Accommodation	†9 10 a m
4 00 p m†	Accommodation	†1 30 p m
5 15 p m†	Accommodation	†4 40 p m
6 30 p m†	Accommodation	†6 30 p m
11 30 p m‡	Accommodation	†11 30 p m
1 15 p m b	Accommodation	a10 05 a m

*Daily. †Daily Except Sundays. ††Daily Except Saturdays. ‡Daily Except Mondays. a Thursdays and Saturdays only. b Sundays only.

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Leave.		Arrive.
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9:00 a m*	Springfield, St. Louis and Southern Express, via Main Line	*7:30 p m
9:00 p m‡	Kansas City Night Express	‡7:25 a m
9:00 a m*	Mobile and New Orleans Express	*7:30 p m
9:00 a m*	Peoria, Burlington and Keokuk Fast Express	*7:30 p m
9:00 p m‡	Springfield, St. Louis and Texas Fast Express, via Main Line	7:25 a m
9:00 p m‡	Peoria, Keokuk and Burlington	7:25 a m
9:00 a m*	Pekin and Peoria Express	*3:30 p m
12:30 p m*	Streator, Wenona, Lacon and Washington Express	3:30 p m
5:00 p m*	Joliet and Dwight Accommodation	*9:10 a m

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Written for the Religio-Philosophical Journal.

Christmas Bells.

BY MRS. H. N. G. BUTTS.

Dear Christmas bells, dear Christmas bells!
How much of joy your music tells,
Of friendship sweet and sunlit glow
In the dim distance long ago.

Oh! Christmas bells, your music sweet
My soul with saddened joy doth greet,
For some who heard your chimes with me
My tearful eyes no longer see.

Each tone, oh, merry Christmas bells,
To me a tale of parting tells;
I look to see each smiling face
Imbued with kindness, love and grace.

But they have gone where Christmas bells,
Still chime o'er mountain, hill and dells,
Far on the heavenly hights they hear
Your music bells, re-echoing clear.

Dear Christmas bells, ring on, ring on,
Till sorrow, want and crime are gone;
Chime in that blissful era bright
When peace and love shall conquer night.

Oh, Christmas bells, ye still will ring,
And greater bards your praise will sing,
When I no more shall hear your chime,
Sweet Christmas bells at evening time.

Hopedale Vine Cottage.

Christmas Night.

BY HUDSON TUTTLE.

To the Editor of the Religio-Philosophical Journal:

This Christmas night is one of peace. What care I if the early Christians, not knowing when *their* Christ was born, fixed that event on the day of the great Egyptian Jubilee over the birth of Horus? The day and the hour only become more sacred. Two Saviors instead of one came into the world on that day, and I wish a thousand had made their advent. We should all be happy at this Christmas tide. I am ready to believe the shepherds tending their flocks on Syrian plains, saw the flash of a great light, and heard angelic voices, because the light falls, and I hear the voices chanting the refrain of purified souls, floating down the spheres. And this sweet melody of their words, speaks of divine brotherhood, and I know and love the great souls who have gone before, and whose earth record is stamped indelibly on the pages of history. Earth's Saviors! They stand like Pharos lights on the headlands overlooking the stream of human progress, and I am thankful for one and all, and my heart swells with gratitude to them for all they have done and dared. A glorious throng is gathered from the past; poets, sages, heroes, martyrs, blend their light in a soft radiance like the milky way, yet shall we find the diffused light is the blending of their countless individualities.

The strength of their light depends on the self-sacrifice they made. I recall the earthly teachings of the most brilliant, and theirs were lives devoted not to self, but to others. It is a joy to contemplate these spirits of magnanimous lives, who crushed instinct under their iron will, and opened wide rifts through the clouds of selfishness, revealing the possibilities of human nature. The followers of Jesus have been content with his golden rule, but his life was patterned after a more exalted ideal. His teachings and his life were characterized by this doctrine of doing for others rather than for self, while the golden rule, "Whatsoever ye would that men should do to you, do ye even so to them," has been extolled as the loftiest precept of human attainment. The actions and reiterated teachings of Christ were far superior. This rule would have us do good that good might return to us; it is selfish in its inception. We recognize the fact that if we do wrong to others, they will return our wrong on ourselves. We desire others to be just to us, so we will be just to them. Jesus discarded selfishness, and said by deed and word, Whatever you do, do for others. He is represented as saying:

"But I say unto you Love your enemies; bless those that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven, for he maketh his sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. V: 44, 45.)

"But love ye your enemies and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the highest: for he is kind unto the unthankful and to the evil." (Luke VI: 35.)

"Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive and ye shall be forgiven; give and it shall be given unto you.... For with the same measure that ye mete withal, it shall be measured to you again." (Luke VI: 37, 38.)

It is often urged that the morality taught by Jesus is impracticable; non resistance of evil, to turn the other cheek to the smiting hand, to give the cloak if the coat be taken, and to do twice as much as is asked. Impracticability is no measure of absolute truth, and these truths emanate from a high supernal source, and descend to earth with the effulgence of the Spirit-world. No one can dispute their practicability in a better or less selfish condition of life. How is this better state to be brought about except by bringing these impracticable principles to the front? There is, however, no principle of truth that is impracticable. The adoration by mankind of those who have devoted themselves to others, testifies that this truth, however Utopian, can become a part of practical life.

If we analyze the secret power of the life and character of Jesus, we shall find it all in this intense love. He is a sacrifice for the sins of mankind. He dies that others may live. He is a vicarious substitute, willingly, by choice, and his last words in the agony of death, are those of forgiveness, charity and intercession. The silver tongue of oratory never need be silent in words of praise; the poet has abundant fields to idealize; the painter is at no loss for a subject. This one characteristic takes Jesus out of the realm of humanity and allies him to the celestial.

It takes not only him, it takes all sages. Six hundred years before the Christian era, Lautsze, the Chinese sage, uttered and practiced the same doctrine: "The sage," he says, "does not lay up treasures. The more he does for others, the more he has of his own. The more he gives to others, the more he is increased." Eternal words of wisdom, for the more the sage teaches, the more perfectly does he understand his own doctrines.

To another people Buddha said: "A man who foolishly does me wrong, I will return to him the protection of my ungrudging love: the more evil comes from him, the more good shall go from me; the fragrance of these actions always redounding to me; the harm of the slanderers words, returning to him."

"Turn aside evil with that which is better," says the Koran, even the Arab acknowledging this law.

The Bhagavad-Gita, the most wonderful portion of the Mahabharta, written more than four thousand years ago, the perfect blossom of Hindu intellect, inflexibly holds aloft the stern mandates of duty, the triumph of the pure spirit over the animal and selfish nature. Christna was the forerunner of Christ. His mission was to teach self-sacrifice, and it is well we have such examples, even if gods be made to furnish them. Rather should we not say: Such examples are so essentially divine we deify the actors. That was the test Bhrcogon, a celebrated saint, applied to Christna. He kicked him, knowing that if he resented, he was a pretender. Christna examined the foot of the saint saying: "This breast of mine is extremely hard; you must have hurt yourself." Then the saint wept, knowing, indeed, that he had found his master.

What a splendid symposium, would be furnished, if we gathered the thoughts of the best thinkers, touching this subject. Always we would find that when they reached this question, they override the individual and blend with the far extending rights of others, not alone in man, but in the animal world.

With what pleasure we observe the unselfish faculty. The robin-mother, which exposes herself to the storm to protect her callow brood, the lop wing feigning wounds and diverting danger to herself while her brood escapes, and the tiny sparrows, engaging the hungry hawk in desperate contest, make us bow in respect to the instructive love of the songsters of the grove. Even the cruel tiger when devoting her life to her young, becomes an object of admiration. The fidelity of the dog never ceases to be told in story and sang in verse; his watchful care of others, his devotion and fidelity to his master, and the affection he manifests when his master dies, which sometimes refuses to be assuaged, and he dies on the green mound which covers all he loves.

With what a thirst of pleasure we read how the geologist delving in prehistoric times, exhumed from the deep sepulchral cave the coarse skeleton of an early man, and by his side that of the faithful dog that kept him company! Affection, unselfish, fossilized in stone, to tell us that even in that remote age, on the very threshold of man's advent, the fidelity of at least one animal, was appreciated. The dog kept vigil by his master's grave, or as a spirit passed to the hunting grounds of the blessed, there to pursue the deer, or engage the mighty bear at the bidding of his master and his friend!

The relations of mankind are more exalted and refined, and in proportion we find that the actions which make the brightest pages of history, which call forth the highest praise and most ardent devotion, are those of unselfish self sacrifice. Leonidas giving his life at the pass of Thermopylæ; Paulus Æmilius refusing to desert his fallen soldiers; Regulus advising his countrymen and returning to Carthage to meet torturing death—such are the events toward which the heart of humanity turns with reverence. The Howards and Nightingales, who seek the suffering in prison, the wounded and plague-stricken on the field or in hospital, foregoing their own ease and comfort that they may administer to that of others—these humanity love!

Self sacrifice is the aroma of every-day life. It is its ideal side, relieving its rough reality. It is the foundation of true heroism and of hero-worship. It is common to all, from the sage to the lowest serf, becoming more and more prominent in proportion to spiritual advancement. The names of Ida Lewis and Grace Darling are household words, yet there are countless others equally noble in daring unselfishness, whose names are never spoken.

Recently a tale comes from the far off Orkney Isles, washed by a sea restless with ceaseless storms. A young girl watched and waited her father's coming up from that terrible sea, the long night, to go down in the cold grey morning, to find him in the wrack of the tide with the broken tiller tightly grasped in his rigid hands. That was fifty years ago but ever since she has consecrated her life to the toilers of the sea. As a light could not be kept on the reef, she placed one in her window, and all those weary years she spun each day to buy the candle which she nightly burned to guide the fisherman into the little harbor. Not a night of all those fifty years has its flame failed those who battling in the darkness with the storm, thanked its beacon gleam for their lives. Such are the promptings of unselfish love in its ministrations for the good of others and forgetfulness of self. A candle gives a feeble light, yet it may guide as well as the beams of Pharos or Eddystone.

The devoted girl grew old in watching the nightly candle, but in her divine office of working for others, became more refined and beatified, and was adored by that northern people. Now in the chambers of light where she has joined the dear father, who has waited for her as she waited, what inexpressible joy is hers, not in the good she has done, but in the angelic character she has acquired by its doing.

And thus, as I this Christmas night, survey the highest tidal line reached by the purest, noblest and most godlike, my mind is filled with the peace of perfect reliance and trust in the final result. Right doing shapes the soul like wax, and soon shall we be gathered into a mighty company of whose subtile presence we at times are dimly conscious.

Harmonial Anniversary in Stock Hall, New York.

The second anniversary of the Harmonial Association, was duly celebrated in the beautiful hall, No. 11 East Fourteenth street, near Fifth avenue, on Sunday morning, the 5th inst., on one of the most stormy and dreary of Sundays; and yet, notwithstanding the inclemency and gloom of the external world, the meeting was largely attended, and was successful and enthusiastic throughout the two hours consumed in the exercises.

The delightful voices of the gifted sisters Conron filled the room with rare melody; in which they were admirably sustained and accompanied by Mr. Farnsworth, the much esteemed volunteer organist, who is never absent at the appointed hour of 11 o'clock.

The opening address was by Mr. A. J. Davis, who is the regular speaker engaged for every Sunday morning. The "Religion of Humanity" was the general theme of his brief remarks. He sketched in bold outline the progressive evolution of the only religion that is natural and rational. He defined the various ascending stages or steps in the growth of mind, with special reference to the successive forms of religion: (1) Faith, (2) Supernaturalism, (3) Sentimentalism, (4) Intellectualism (the present era), and (5) Spirituality, which to the majority of mankind is yet unknown, being far future except to a few advanced minds here and there.

Mr. Davis was followed by Mrs. Sarah W. Van Horn, whose elocutionary cultivation and natural abilities imparted much force to her remarks, which were as follows:

MRS. VAN HORN'S REMARKS.

The object of our association should be the study and practical application to our daily lives of the Harmonial Philosophy, never forgetting that the purpose of our teacher is the unfoldment and illustration of a vast and splendid philosophical religion or religious philosophy. To understand this merely demands continuous thought, mental discipline and spiritual elevation. To find the inmost heart of this philosophy and as far as we are capable to *live* it, we need a coherent purpose continually, not spasmodically or dependent upon words.

To this end a fraternal and helpful feeling of mutual interest should be cultivated; as we lend our energies to the task of mastering some of the principles upon which this philosophical religion is founded, let us cordially assist and strengthen our teacher and each other, and so help to establish the kingdom of heaven or harmony in our midst.

Our rallying about this standard marks our distinctness from those who are whipped into line by fear. "Where two or three are gathered together in *my* name," is changed to the sacred name of the brotherhood of men and women, in and through whom throb the mystical, unseen but ever felt, divine life of all beings. We gather ourselves together to learn our limitations and to try the strength of our jailors; to gather power to break every bar of temperament, education and circumstance, as far as human will can do so, and to walk forth erect upon the mountain tops of reverent freedom.

Knowing that we are building for eternity, as we meet here week after week, let us be sure that every plank, bolt and beam be sound and safe. Let us not be content with ephemeral bowers built on fancies or idle shifting sands, the sport of every breeze; but let us choose to rest the foundations of our characters on the eternal verities, which are described to us so simply, yet so reverently, week after week.

We have left the old cathedrals with their artistic and beautiful forms, their dim religious lights, their softly cushioned seats, where it is so easy to dream and float into an irresponsible security. Instead of the atonement, we find that at-one-ment with the Divine Father implies incessant striving to form our lives upon a high model, day after day and year after year. To this end we need just such a meeting as we have here; a meeting in which all personality is lost in the universal good. Here music with its glorious harmony gives a faint foretaste of that which is the object of our aspirations. Here we are stimulated as well as instructed by noble discourses and a loving woman's voice, who has culled for our enjoyment the best thoughts of great thinkers. Intellectual culture and social enjoyment give their aid to the grandest inspiration of the age, until like the glowing strains of some great master all parts are blended in one glorious whole. Realizing this, and knowing that money is worthy only as worthily used, we shall deem it a privilege to place this temple of the spirit on a sound financial basis, so that the speaker may have no monetary care for the morrow. Men should value the bread of eternal life more than the perishing fruits of the hour. Let us perform cheerfully our whole duty. Then indeed shall we appreciate the presence and influence of the grand great army of the unseen, because our intuitions have been opened, and then only shall we be ready to receive the descending influences of "the just made perfect" through our own harmonious unfoldment.

FINANCIAL PLEDGES.

An interesting stage of the meeting was now reached. The question was whether the ladies and gentlemen present would again pledge themselves on paper to sustain and perpetuate the Harmonial Association. The President, Mr. Davis, had given in brief the various labors and movements during the past year; and had especially called attention to the important innovation in the world of Science, viz., the founding by the association in the United States Medical College of a new Chair known by the title, "Psychological Science and Magnetic Therapeutics." The importance of such a branch of education to Spiritualists and Healers could not be over-estimated. Prof. Alexander Wilder, a truly great scholar and true teacher, was months ago assigned to this Chair by the unanimous vote of the college authorities. But the Harmonial Association had promised to sustain financially the new scientific branch of education, the founding of which it had suggested and requested. Now, therefore, arose the question of money and pledges to cover the various large needs and demands. Let the result be recorded. The money need was cheerfully met in a few minutes! Therefore the Harmonial meetings at Steck Hall will continue; and the various movements instituted will be gradually carried out to their benign and useful ultimates.

MRS. MARY DANA SHINDLER.

This highly endowed lady, in response to the general invitation, stepped upon the platform and delivered a sweet, sad account of her experiences in theology years ago, but now more gladly in Spiritualism. She is today a devoted writer and worker in many forms of human progress. Her whole mind, although alive with poetic feeling, is pre-eminently practical. The meetings and music in that hall, she said, satisfied her idea of religious harmony. And she was deeply interested in and benefited by Mr. Davis's discourses; and she heartily wished circumstances permitted her more opportunity to attend them.

MRS. MARY F. DAVIS.

The next speaker was this heart-moving and clear headed woman, who invariably attends and takes an important part in these meetings. Every Saturday afternoon she leaves the four little grandchildren in the Orange home with their father, and comes over to spend the Sunday with her "Jackson;" but her presence on the platform each Sunday morning is as indispensable as music to the beautiful order and harmony of the occasion. She reads in a clear, tender voice a selection, either prose or verse. Her poetical favorites are numerous, and as she has been an extensive reader of the best inspirations, her selections indicate a fine poetic sense and an equal sense of what is appropriate to introduce the discourse soon to follow by Mr. Davis. At this anniversary, with deep feeling, she expressed the profound interest she felt in these Sunday gatherings. She related somewhat of the uplifted influence which they exert upon her daily work among the little children of her departed daughter. On one occasion not long since, she said, a message came from the ascended Fannie; and it was plainly heard by Mr. D., like words spoken in the ear—"*My blessing mantles you, mother!*" Frequently, she had remarked upon the feelings and conduct of the grandchildren the guiding influence of the unseen mother.

After a most interesting recital of test experiences with a medium by Mrs. Margarette Austin, the meeting was concluded with delightful music and a final sentiment by Mrs. Davis.

It may be worth a paragraph more of your space to assure your readers that the Harmonial Association is established and means to perform important labors for the evolution of truth and the advancement of humanity. The congregation at Steck Hall is made up of cultivated and independent characters. In this one assembly are Spiritualists, Materialists, Free Religionists, Independents, and Progressive Friends. These differing elements do not meet to contend with one another; they meet, instead, with one all comprehensive object, namely, *the discovery and the application of truth.*

A Reminiscence of Rev. John Pierpont,

BY HERMAN SNOW.

To the Editor of the Religio-Philosophical Journal:

It was during the winter of 1857-8, if I remember rightly. I was living at Rockford, Ill., one of the thriving young cities of the west. The various Christian churches were here represented, including one of the Unitarian denominations, of whose ministry Mr. Pierpoint was a member. A Young Men's Association had been organized, more especially under the control of the so called Evangelical denominations. An effort was being made by this association to sustain a course of first-class lectures, and among the speakers engaged was Mr. Pierpont, whose reputation as a lecturer was better understood here than were his radical tendencies in theology and reform.

As the time approached for this lecture, it was quietly arranged by the minister of the Unitarian society, that Mr. Pierpont should arrive on Saturday instead of Monday, the day of the lecture, and so be able to make his first appearance in the Unitarian pulpit on Sunday. At this the lecture-managers were not a little scandalized and indignant, whilst the Unitarians were jubilant that a speaker so influential and widely known, should thus be made to show his heretical colors by appearing in the Unitarian pulpit even in advance of his appearance upon the lecture platform of the Young Men's Association.

But another chapter was to be added to this history, in which the Unitarians, in their turn were to be filled with disappointment and disgust. A few of the Rockford Spiritualists happening to know of Mr. Pierpont's interest in Spiritualism, it was resolved that an effort should be made to secure from him a lecture on this subject also. The effort was successful. On making known to him our wishes and giving him an inkling of the state of feeling thus aroused among the narrow-minded ones of Rockford, Mr. Pierpont frankly consented, and the notice of such a lecture was promptly given. But, alas! for the liberality of that public, the self-styled "Liberal" Unitarians included! A very few only of those who had so thronged the church on Sunday, and the lecture hall on Monday, were found willing to give to the same noble poet-preacher and reformer a hearing on the tabooed subject of Spiritualism. The audience was composed almost wholly of Spiritualists and outside independent thinkers.

The lecture itself was of a character at once unique and spicy. It was made up largely of statements of striking phenomena that had come under Mr. Pierpont's own personal observation. He did not, it is true, say in so many words that he regarded the phenomena of direct spirit origin, but such a belief was clearly implied in all that he said. All were well pleased, so much so that a strong and successful effort was made to secure from him another lecture on the following evening. This proved to be of a poetic and reform character, a large part of it, however, bearing more or less directly upon the new Spiritualism.

This, I think, was Mr. Pierpont's first appearance as a lecturer on Spiritualism, and feeling the importance of his being continued in that field of labor, I took occasion, before he left Rockford, to speak to him upon the subject. The result was that he readily consented to a public announcement that henceforth he would hold himself ready to lecture upon Spiritualism as well as upon other subjects, and with his approval I sent out a notice to that effect for insertion in the *N. E. Spiritualist*, then edited by A. E. Newton, in Boston. From that time until his departure for the Spirit-world, the name of John Pierpont was constantly before the public as a lecturer on Spiritualism.

I will give in this connection quite a remarkable and interesting incident of Mr. Pierpont's personal experience imparted to me in private conversation, but whether upon this or some other occasion, I do not distinctly remember. Whilst occupying the position of the regular Unitarian minister at Medford, Mass., he had, during the week, been on a lecturing tour in Western New York. Finding that an exchange of pulpits with Rev. Mr. Angier, of Troy—another preacher of a somewhat humorous and poetic turn—would be a great convenience to him, he sent a request for such an accommodation, characteristically worded in rhyme. An answer was expected on the following morning, and while lying awake during the night there came into his mind what he was strongly impressed as being the exact answer to be received in the morning. The sentence that had suddenly flashed into his mind was,

"Ho, ho, sir! I'll go sir!"

On opening his dispatch in the morning, these very words met his expected, but astonished gaze. The wording of this sentence was so peculiar, as were also some other of the attendant circumstances, that Mr. Pierpont seemed to be of the decided opinion that it was a clear case, either of mental telegraphy, or of direct spirit agency.

Spiritual Matters Around Boston.

The winter season has opened in earnest, and considerable enthusiasm is manifested by the Spiritualists dwelling in the vicinity of Boston. In the city proper the various meetings are interesting and well sustained. Especially is this true of the Berkeley Hall Sunday meetings under the management of Mr. W. J. Colville; also the week-day evening meetings at the Pembroke Rooms, 91 Pembroke st., where crowds congregate to listen to the essential truths of the spiritual philosophy. Dr. Arthur Hodges, the justly celebrated test medium, holds a séance at his residence 58 Dover st., every Sunday evening. These séances are thronged with skeptics seeking for proof-positive of immortality.

Miss Jennie B. Hagan, of South Royalton, Vt., the gifted improvisatrice, having filled a most successful engagement at Chelsea, is now charming large audiences in Washington, D. C. Her lectures are full of keen sarcasm and true wit, and many of her impromptu poems are not only ingeniously constructed, but also evince genuine merit as poetical productions.

Capt. H. H. Brown has spoken the last two Sundays (Dec. 5th and 12th) in Temple of Honor Hall, Chelsea, Mass. Capt. Brown ranks high as a lecturer in New England. His scholarly and eloquent lectures draw refined and cultured audiences wherever he goes. It is with great pleasure that we chronicle the appreciation of the work of such a true and honorable man.

In Peabody, Mass., the Spiritualists have been holding meetings in a small hall for about a year, and we are pleased to learn that under the able management of the officers of the society, the interest has steadily increased, until now they have secured a very fine, large hall for their meetings during the coming winter. Mr. Colville spoke there Wednesday evening, Dec. 8th, to a large and intelligent audience.

Mr. Geo. A. Fuller has lectured in Lyceum Hall, Salem, Mass., Dec. 5th and 12th. The last Sunday he spoke upon the following subjects: "The Dawning Light," and "Mind and Matter from a Spiritual Standpoint." The lectures were pronounced by many leading Spiritualists to be in Mr. Fuller's happiest vein. Spiritualism is quite popular in this city, where once they hung their mediums. Dr. Holbrook, a fine scholar and truly refined man, is located at 186 Essex st., and is a remarkably successful magnetic physician. Mr. C. H. Harding, associated with the Doctor, is a very clear clairvoyant and is pronounced by many a good test medium. This place is the residence of Mrs Wells, an inspirational lecturer, favorably known throughout Eastern Massachusetts.

CHIPS.

Mr. Colville spoke Sunday evening, December 12th, in the Unitarian church at Haverhill, to a crowded house.

"Intimations of Immortality and Shadows from Over the Sea," is meeting with a ready sale.

Mr. Colville, the other Sunday, at Berkeley Hall, said: "Mr. Fuller's lecture, 'Intimations of Immortality,' is one of the finest lectures I have read for a long time. It should be read by all Spiritualists, and is just the work to place in the hands of church people." Capt. H. H. Brown says: "He has read the work and likes it." The *Banner of Light* has already spoken in very high terms of it.

We understand that Mr. Fuller lectures in Manchester, N. H., December 19th and 20th.

Mr. Editor, you are on the right track. Spiritualists have gathered both the chaff and wheat long enough. The time has come to separate them. The JOURNAL is doing a good work in that direction. The need of the hour is self-sacrificing men and women who speak and write the truth fearless of the consequences. Spiritualists have ever been ready to denounce fraud in the churches. Why should they be afraid to denounce it when it appears within the spiritual temple? The genuine phenomena loses none of their own lustre by the detection and suppression of counterfeit phenomena. Brave souls never shirk their duty; having entered the contest never surrender, but fight with an indomitable spirit, until victory crowns their efforts.

DUAL STAR.

We have on hand a fresh supply of the Games of Avilude, price 50 cents; Snaps, 25 cents, and Totem, 20 cents. They will amuse both the young and old, and should be in the homes of all, these long winter evenings. They are also an appropriate Christmas present.

"Practical Instructions in Animal Magnetism," by J. P. F. Deleuze, translated by T. C. Hartshorn. A most comprehensive and valuable work, covering the subject fully. Price $2.00; for sale at this office.

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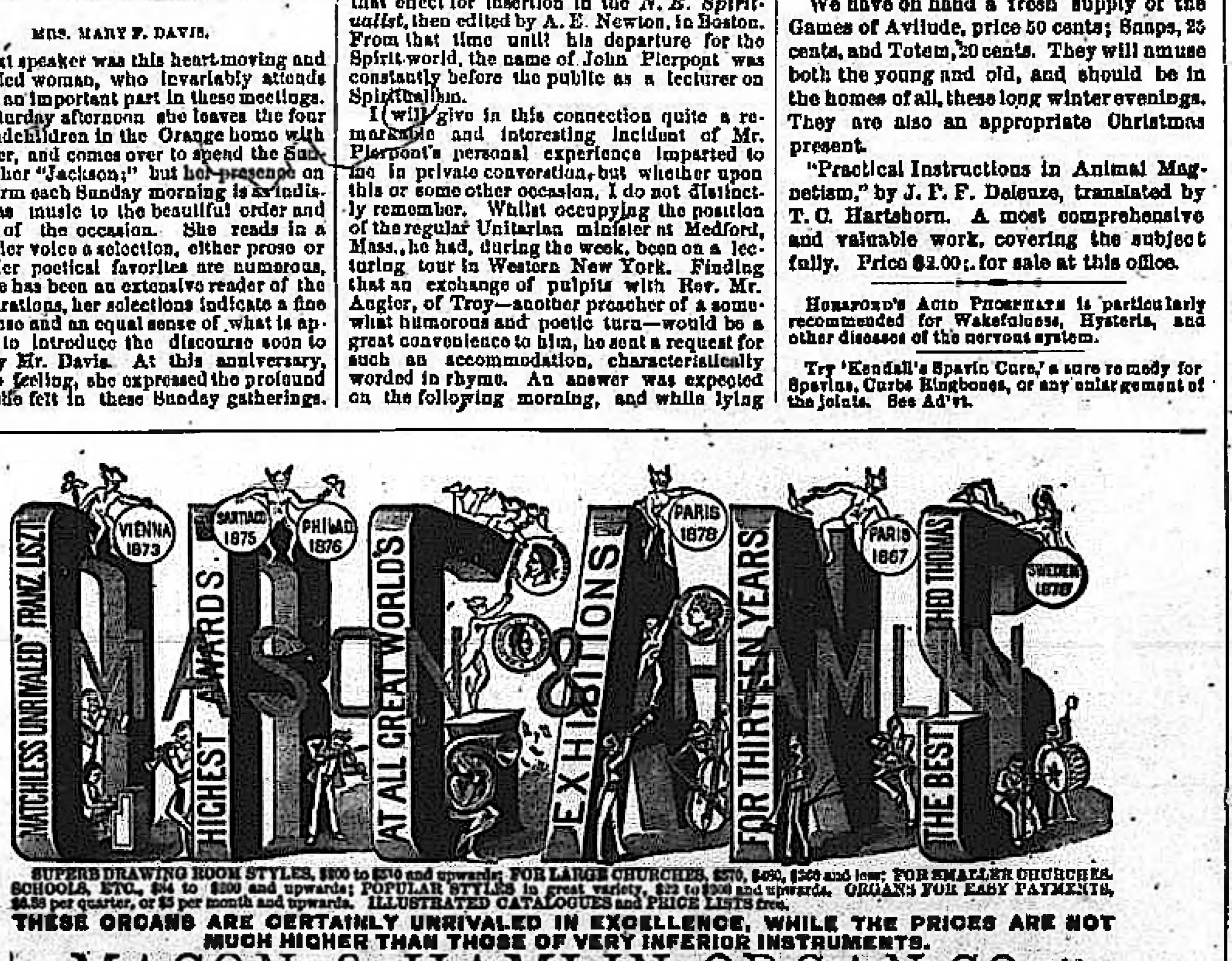

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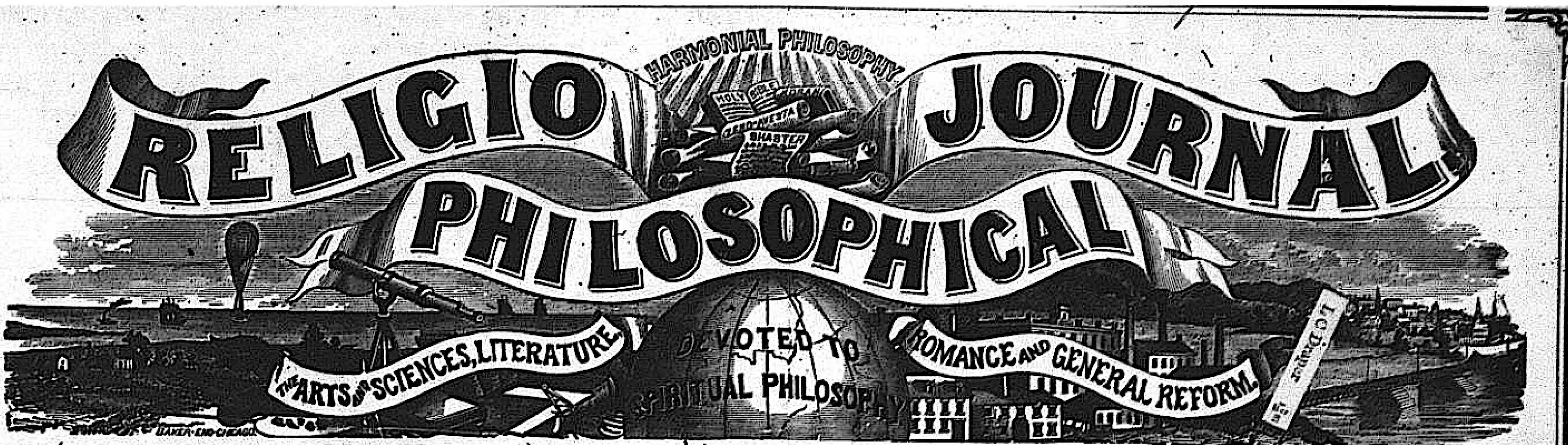
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The National Address on Secularization.

The address to the American people issued by the Provisional National Association for the more complete secularization of the State, was forwarded by the committee appointed to prepare it, to the leading dailies of the country in time for publication on Christmas Day. The Chicago *Times* containing a copy of the address, is before us. It occupies twelve columns of the *Times*, which may well entitle it "An exhaustive review of the relation of religion to the government in America." Yet the fact is that the subject itself has so many phases each of which requires distinct treatment, that the address seems to pass as briefly as practicable from one to another of these phases without dwelling too long on any, and without repetition. It opens by a demand for the repeal of all vestiges of the theocratic or "Union of Church and State" principle in the United States, wherever in our constitutions and statutes it may appear. It then divides the whole subject into five heads, viz., (1) The origin and history of the theocratic principle; (2) The extent and nature of its prevalence in the United States; (3) The practical benefits to accrue from its abolition; (4) The legislative means heretofore proposed for that purpose, and (5) The methods to be pursued by the Provisional Association in working to that end.

I. Under the first head it proceeds to show that the alliance between the soldier and priest—Church and State—dates from the dawn of history, and finds its highest expression in the Roman State and Church, whose ascendency during 1800 years under Christianity is only a continuation of its previous ascendency during 1,000 years of Paganism. In modern times Protestantism, which is the gradual disintegration and crumbling away of Romanism, has identified itself in most states with the separation of Church and State. Later in the address, however, it becomes apparent that it is not so much Protestantism as a faith, as it is the conflicts between different forms of Protestantism, which causes separation of Church and State to become a well defined political policy. It is diversity of sects, rather than the ascendency even of the Protestant sect over the Roman, that causes the principle to flourish in the United States. In England, Prussia and the Protestant States of Northern Europe, there is a very firm and unfortunate union of the two. The address then shows that each of the Colonies started with an established religion, which some of them maintained by very cruel enactments. Gradually, however, all were opened to free trade in religious ideas, as between different Christian sects, all of whom, however, still discriminated against non-Christians. De Tocqueville is quoted to the point that even Catholicism owes its vigor in America to the severance of Church and State, and as a Catholic he generously credits the Catholic church in America with profound devotion to the principle. M. Poussin, late French Minister at Washington, is quoted to the point that Catholicism in America has become republicanized. De Tocqueville is also quoted for a very lucid exposition of the reasons why union with the State weakens religion. Similar opinions are cited from Rev. Dr. Bellows, Unitarian; Mr. Grimke, Publicist; Dr. Francis Leber, Economist; Dr. E. L. Magoun, of Iowa, (Baptist); and Rev. Dr. Spear, of Brooklyn, (Presbyterian). The conclusion derived from this survey is that religion has been immensely vitalized and invigorated in just the degree that it has steered clear of State power and patronage.

II. Under the second head, viz., the extent and nature of the existing degree of recognition and support of religion by the State, the address includes nine distinct phases of the evil. These are:

a. In Maryland, Mississippi, North and South Carolina, Pennsylvania, New Hampshire and Tennessee, certain degrees of Christian belief are made necessary to the holding office. This does not help to change the opinions of the philosophic or heterodox class, but deprives the State of the services of persons who would often prove to be among its most competent officers.

b. Like tests are necessary in Delaware, Georgia, Indiana, Maine, Maryland, Pennsylvania and Tennessee, to render persons competent or credible as witnesses in court. The exclusion of skeptics from equal rights as witnesses, only offers a premium for the commission of other crimes against them by individuals, and virtually outlaws some of the best and purest people who have ever lived.

c. In many localities, pupils must submit to some form of Bible worship or Christian religious exercise in order to attend the public schools. On this important point the address enumerates five policies as having been practiced or advocated, viz., The *Protestant majority* policy—the *Pan sectarian* policy—the *local option* policy—the *let alone* policy and the *secular* policy. Under the Protestant-majority policy, the plea is made that the Protestants being in the majority, and this being a country in which the majority rule, if the Protestants want the Bible read and the Lord's prayer recited and hymns sung, the other sects ought to submit. Against this it is urged that majorities only rule in politics, but in religion each man is absolutely above the will of all majorities; also that the Protestant church membership only includes a fourth of the population of the country, and of this fourth very many, if not a majority, are opposed to what is called the Protestant-majority principle. The pan *sectarian* policy advocated by some Catholics, is that of dividing up the State school fund among all the religious sects in proportion to the number of pupils they teach, abolishing public schools and remitting education again to the Church as it was in the dark ages. This would require in most towns from six to twenty schools within the area in which one is now kept and is therefore impracticable. The *local option* policy leaves to each school district to teach whatever form of religious faith it chooses. This would make every election of school trustees a religious war. The let-alone policy advocated by Gerrit Smith, Richard Grant White and a few such eccentrics, remits the work of education to the parents, and abolishes the common schools. As no parents have the time and few the ability to teach well, this abolishes education. Finally, the secular policy holds popular education essential to Republican government—and freedom from Religious government of all kinds to be equally so. Therefore the State should, through its schools, teach secular education, leaving religion to parents and churches. In behalf of this policy the arguments of Rev. Dr. Shipman (of Christ Protestant Episcopal church, in New York City,) of the New York *Evening Post*, of Horace Mann, of Rev. Dr. Spear, are cited. All these hold that Bible reading in schools is essentially a church establishment. Still others object to Bible reading in schools on secular grounds, because of the indelicate passages in the Bible; because they do not agree with its morals, history, science or theology; because it requires more technical learning than most children possess to apprehend it correctly; because under certain tuition portions of it lead to religious mania and vagaries, and still others oppose all religious instruction as unfavorable to morals. In America the opinions of all classes are entitled to political respect, and those of the minority must be as sacredly respected as those of the majority. Hence the common schools should omit all religious instruction.

d. The exemption of religious property from taxation is made the occasion of a startling presentation of facts and opinions. The figures relating to Trinity Church, in New York, are so handled as to show that the exemption is equivalent to a salary of $3,000 a year for each person who attends worship in the church, supposing 600 persons to attend there. In the nation at large the people are taxed at least $5,000,000 a year on account of these church exemptions, and the entire revenues of the churches in the United States amount annually, according to the American Encyclopedia, to only about six millions; so that after all that is said about voluntary support, the people are taxed for nearly one-half of what the Church receives. The rapid rate of increase in the value of church property renders it dangerous. The insolvency of Archbishop Purcell is made the text for a hint that probably the exemption of funds in his hands from taxation may have constituted a strong inducement to his Catholic children to deposit their wealth with him, to the ruin of many thousands of them. Some of the wealthiest of the Protestant churches on the other hand, especially in Wisconsin (where through the judicious labors of Rev. G. E. Gordon and Mr. Spencer of Milwaukee this question has been widely discussed,) have petitioned to have their church property taxed. Numerous high authorities are quoted against this abuse of legislative power.

The other evils discussed are:

e. The appropriation of money by State legislatures for the support of religious institutions, or in aid of charitable, educational or penal institutions which teach or commend a particular form of religion.

f. The imposition of laws requiring the observance of one day above another as a Sabbath, and upon religious grounds.

g. Chaplaincies in legislatures, in the army and navy, and in penitentiaries.

h. Official proclamations for fasts, prayer and thanksgiving.

i. The requirement of official oaths and oaths in courts of justice.

Citations are made from the language of Washington, Madison, Story, Sedgwick's Constitutional and statutory law, Cooley's Constitutional limitations, Chief Justice Kent, of New York, and Shaw of Massachusetts, and the Supreme Courts of several States, to prove that Christianity is in no sense part of the Common Law or of the Constitutions of the several States.

III. The benefits to accrue from the complete secularization of the State, are set forth at the length of two columns. They resolve themselves into political peace, great religious activity and progress, the growth of morals and the placing them on a basis of scientific demonstration rather than authority.

IV. The course of recent discussion concerning the legislative means hitherto proposed for the secularization of the State, involves an interesting discussion of the relative merits of the proposed constitutional amendments for that purpose put forward by President Grant, Senator Blaine, Judge Hulbert, Rev. Dr. Spear and the Liberal League. Some very good things are said about the radical necessity of a wide diversity of religious opinion in order to maintain the Church and State apart. The natural tendency of demagogues and priests is to play into each others' hands, if they can. The multiplicity of sects alone prevents this.

V. As to the means to be employed by the Provisional Association for the work in hand. We can best state it in the language of the report itself.

The duty of this committee, in respect to present organization, was prescribed by the conference which appointed it to be:

"To stimulate the formation and co-operation of local organizations in every town and neighborhood in the United States where possible, which, *whatever may be their other objects*, shall, as one of their objects, co-operate with this committee in promoting State secularization, either by circulating documents, collecting audiences for lecturers or contributing to its funds."

We therefore invite to participate with us in our work as a provisional association, and to unite with us in forming permanent associations, whether national, state, or local, all congregations, communities, colleges, or orders, whether Catholic, evangelical, or liberal, all Jewish synagogues, all religious societies or communities identified with special forms of belief or unbelief concerning religion or the future life, all humane and benevolent associations and orders or brotherhoods, whether secret or open, all commercial, manufacturing, banking, transportational, agricultural and industrial corporations, firms, partnerships or societies, whether profitable or eleemosynary, all universities, colleges and educational associations, whether scientific, classical, professional or commercial, and all college societies, whether secret or open, literary, or social, all social science, political, republican, democratic, reformatory and patriotic associations, whether male or female, all lyceums, lecture associations, and philosophical clubs, all workingmen's unions art, and scientific associations, boards of trade or commerce, financial associations, social clubs, or clubs for intellectual, ethical, or physical culture, or other form of associated effort for whatever purpose, on the basis of the right to send one delegate for every ten members of such church, order, corporation, firm or association, to such general conference as shall meet for permanent, national, state, and local organization.

No contributions of money to the work in which we are engaged are essential as a condition of co-operation or representation therein. But as it is desirable among other things to place this address, and other documents, in the hands of every clergyman, lawyer, educator, legislator, and other person interested, in the United States, it is suggested for the guidance of persons desirous of contributing pecuniarily toward this work, that contributions at the rate of one dollar for every ten persons constituting the associations desirous to co-operate with us, will afford a convenient rate, which will probably be adequate to the wants of the Provisional Association. Individuals desiring to join in our work may contribute according to their wishes. In applications for colleges and schools the faculty and students will be deemed the numerical basis of association. In those from business firms and corporations, the stockholders, officers and employes, or working operatives, will be deemed to be the association, and represented accordingly.

The confinement of the work of this association to the single purpose of the secularization of the State is not designed to restrict the persons co-operating therein from any line of action they see fit to follow in and through other associations. But it is implied as the fundamental law of this association that all discussion and action not germain to the one purpose of the association, in any of its various phases, and all efforts to convert or divert this association to the work of influencing public opinion in any manner concerning political parties, or the truth of any doctrines in religion, science, philosophy, or political economy, shall be deemed out of order. And we shall rely upon the courtesy and honor of all who may proffer participation in our work, to accede to this as the law which was expressed in the call which initiated this association, and to which it will at all times conform.

Applications to co-operate may be accompanied by documentary evidence of the constitution and membership of the local association. Communications, critical or adverse to the secularization of the state as well as favorable thereto, will receive candid attention and such use as may tend to shed most light on the general subject.

Suggestions as to methods of organization, or any other of the topics discussed in this address, or bearing upon the further work of this association will meet with due appreciation.

This large and diversified basis of association is proposed in the belief that no course will aid so effectually in holding our association true to its own object as that of bringing together in it large classes of men who are agreed upon no other. It is also, however, our confident belief that any handicapping of the principle of secularization of the state with the burden of particular forms of propagandism upon other subjects is calculated to belittle and weaken the principle by identifying it with an insignificant minority of our people, when the principle itself, in its solitary and comprehensive majesty, invokes the just love and commands the inflexible support of all intelligent Americans. Its ultimate triumph is sure, for it rests on the honesty and conscience of the whole American nation.

It is our purpose rather to give our readers an idea of the ground covered by the report, than to praise it. It is, however, the most condensed, instructive and admirable summary of the relations of religion to government ever made, within the same compass. Indeed, it combines in itself, nearly everything of value that had previously been said or done, and presents the whole story with a calm lucidity which is completely crushing as an argument against many abuses in our political system that are now of wide prevalence.

The Committee on Provisional Organization, Correspondence, and preparation of this address is composed of the following named gentlemen: B. F. Underwood, Thorndike, Mass.; Prof. Robert C. Spencer, Milwaukee, Wis., and Prof. V. B. Denslow, LL. D., Chicago. Either of these gentlemen will promptly attend to correspondence. Col. Ingersoll is chairman, and the editor of this paper treasurer, of the Finance Committee. The address is too lengthy for our columns, but it is now being put into a pamphlet of 24 double column pages, and will be sent by either member of the Committee on Organization and Correspondence, by its secretary, H. L. Green, Salamanca, New York, or by the treasurer, on receipt of ten cents to cover cost.

Spirit Weddings, in the Light of the Harmonial Philosophy.

BY WM. EMMETTE COLEMAN.

To the Editor of the Religio-Philosophical Journal:

About eighteen months ago the world was startled by the publication of the particulars attending the marriage in spirit-life, of the daughter of Col. Isaac E. Eaton, of Leavenworth, Kansas, with the son of President Pierce; the happy couple having, immediately after the ceremony in the Summer-land, manifested themselves in materialized form at the residence of the bride's father. Since that time the spirit-bride has on numerous occasions shown herself at the residence of Mr. and Mrs. Hatch, Astoria, New York, both to her father and mother, Mr. and Mrs. Eaton, and to other visitants at that "Mecca of marvels." Locks of hair have been cut from her head and given her father, etc., said hair remaining intact and undematerialized to this day. Among the spirits manifesting at Astoria has been Jesus Christ, as has been published in some of the spiritual papers; and we learn that on one occasion, when the Man of Nazareth walked out into the room, one of our most gifted spiritual lecturers, not known to have had previously any decided Christian proclivities, prostrated herself at the feet of the figure and worshiped it as her "Blessed Savior!" When Spiritualism, genuine or spurious, leads to such exhibitions of superstitious folly, the sooner the world is rid of it the better—that is, not of true, rational Spiritualism, which is a blessing to mankind, but such Spiritualism as propagates credulity and folly, superstition and unreason.

Miss Eaton and Mr. Pierce being so successful in materializing upon the day of their wedding in spirit, another couple have concluded to favor their friends with a similar exhibition. The spirit daughter of Mr. and Mrs. Hatch, who manifests so much at Astoria, announced to her parents that on the 25th of November she would be married to the Prince Imperial of France (young Napoleon, who was killed in South Africa); and that on that day they would materialize *a la* Pierce and Eaton. Col. Eaton and wife were invited to the ceremony, but they could not leave their home to attend. It is presumed the affair came off *en regle*, and that the young folks gladdened the eyes and cheered the hearts of the maiden's parents and their guests on the date mentioned, by their visible manifestation clad in robes of materiality.

Regarding these spirit weddings, there is nothing *a priori* against their actuality, viewed in the light of the spiritual philosophy. It is only a question of evidence as to their reality as asserted. We know that marriage universally obtains in the Spirit-world, eternal soul-unions being the order in all spiritual spheres. We know that all children grow up to be men and women, as in earth-life; and that when fully instructed in the duties and responsibilities of nuptial unions and prepared to enter into such relations, they form conjugal partnerships with congenial mates. We know, also, that the materialization of spirit-forms at times occurs, in accordance with established laws. There is, therefore, nothing opposed to the laws of spiritual-being and manifestation, in the spiritual marriages referred to. The only question is, Does the evidence, in each particular case, substantiate the claims made regarding it? It is purely a question of evidence, as in other classes of spiritual phenomena. As to the sufficiency of the evidence in any given case, each must decide for himself or herself. The point sought to be made is, that, philosophically speaking, there is nothing intrinsically improbable in the marriage of a young couple in spirit life, or in their subsequent materialization.

In the Eaton-Pierce case, no doubt Miss Eaton has been or will be married to some one in the spirit-clime; the same likewise with Mr. Pierce. As to whether these two marry each other, no special reason is known why they should or should not be united, the probabilities being equally balanced, so far as we know. It comes at last to a question of the validity of the evidence presented in support of their union, based upon certain genuine or spurious phenomena given through Mr. Mott and Mr. Mansfield, and subsequently repeated at Astoria.

In the case of the Hatch-Bonaparte wedding, however, I think the probabilities are against the union of those two and at this time. The circumstances attending their spirit experience are different from those in the Eaton-Pierce case. This latter couple have been in spirit-life for many years, have therefore had an *opportunity* to form a mutual and lasting affection for each other, consequent upon extended acquaintance, and a gradual growth together in wisdom and purity; besides each has had full opportunity for receiving thorough instruction in the nature and objects of spiritual marriage; both, also, are of the same nationality, with probably, therefore, more natural affinity for each other than if of different races. The Prince Imperial, on the other hand has only recently entered the Spirit world; and, judging from what we have been informed of the laws governing in that realm in the matter of marriage, etc.—no hasty, ill-advised unions being permitted, and no marriages consummated till both parties are thoroughly conversant

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